

Revised edition of the most provocative
modern translation of the Four Gospels

THE FOUR GOSPELS

A N E W T R A N S L A T I O N

By CHARLES CUTLER TORREY

Professor of Semitic Languages, Emeritus, Yale University

This new translation is based on Dr. Torrey's well-known contention that the Greek texts of the Gospels were translations of originals in Aramaic, the language of Jesus and his followers. Behind its preparation lies a lifetime devoted to Semitic languages and the removal of barriers separating us from the life and teachings of Jesus. Fresh, vivid, dignified, it also appeals to the general reader for the solutions it provides to over 200 hitherto obscure verses. The Essay and the Notes give a remarkably clear and pungent discussion of Dr. Torrey's thesis and of the supporting evidence.

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THE FOUR GOSPELS

By CHARLES CUTLER TORREY

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THE FOUR GOSPELS

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by CHARLES CUTLER TORREY:

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"This is not one more translation—it is a translation from a different original.

"Professor Torrey believes that all four Gospels were written originally not in Greek, but in Aramaic, that branch of the Semitic languages which was certainly spoken by Jesus. He believes that our 'original' Greek text is a translation; a translation from the Aramaic. The Aramaic originals are lost; but the editor gives many reasons—made perfectly clear to those, who, like me, are ignorant of Hebrew—for believing that the Greek idioms follow an Aramaic text. One of the most remarkable features of this book is the writer's ability to make obscure and difficult questions easy of comprehension; so that, whether one agrees with him or not, one sees what he is attempting to prove, and why.

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"And now, although many scholars will attack this work, many will also accept it. As Esdras remarked, *Great is Truth, and mighty above all things.*"

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The Four Gospels

A NEW TRANSLATION

By CHARLES CUTLER TORREY

*Professor of Semitic Languages
in Yale University*



SECOND EDITION

HARPER & BROTHERS PUBLISHERS
New York and London

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TO
M. R. T.

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TO
M. R. T.

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Preface to the Second Edition

This second edition of my *Four Gospels* shows many and important improvements over its predecessor, as will be seen. Aside from numerous minor corrections, especially in the Critical Notes, continued study of the Greek text and of the Aramaic underlying it has resulted in a number of significant changes in the translation. The most important of the new gleanings have already been published by me in *Our Translated Gospels*. It will be well, at the outset, to give a brief account of the advance which has been made in the interpretation of the Gospel text since the appearance of the former edition.

The following is a list of the principal passages in which a new translation is presented.

Mt. 5:32. See *Our Translated Gospels*, 16, 18 f., 122, 159. The statement regarding divorce attributed to Jesus in our Greek version is false as it stands. The error was made in the Aramaic text.

Mt. 8:9. See *Our Translated Gospels*, 94, 96 f., but on page 94, line 7, read "commanding" instead of "appointing."

Mt. 21:43. See *Our Translated Gospels*, 20, 22. The Greek mistranslates.

Mk. 4:38. In the first edition the familiar Greek word for "stern" (of a boat) was by a strange slip rendered "bow."

Mk. 14:10. On the name "Isariot," the Greek adaptation

of a Jewish-Aramaic epithet, well attested, meaning "false," see the *Harvard Theol. Rev.*, Vol. 36 (1943), 51-62.

Lk. 4:44. "Judea" is plainly wrong. The name, like "Samaria," "Arabia," etc., is occasionally written in Aramaic with the ending *-ia*, borrowed from the Greek (so also in Syriac), so that it is identical in form with the word "Jews." "Synagogue of the Jews" is a standing phrase, e.g., Acts 17:10.

Lk. 5:17. The ambiguous *di* was here *not* the relative pronoun, but the conjunction. Those who came "from every village of Galilee and Judea and from Jerusalem" were not Pharisees and doctors of the law, but the crowds just mentioned in verse 15.

Lk. 6:24. See my *Documents of the Primitive Church*, 261 f. A remarkable Aramaic usage.

Lk. 22:17 f. An important correction of the Greek text, see *Our Translated Gospels*, 126-128. This is a clear case of conflation in the Aramaic text which Luke was translating. Verses 17 and 18, borrowed from (Aram.) Mt. and Mk., must be omitted. See also my *Documents*, p. xiii, footnote.

Jn. 3:25. Since "a jew" and "the Jews" were written in exactly the same way in the Aramaic script, with only the context to decide between them, the latter rendering (meaning, as usual in this Gospel, the *orthodox* Jews) must be preferred here.

Jn. 5:34. See *Our Translated Gospels*, 135-137. The original reading, restoring sense in place of nonsense.

Jn. 10:7. See *Our Translated Gospels*, 2, 108, 111-113. This will take its place as a classical example of two diverse readings, both acceptable, produced by moving a single Semitic letter to the right or left in a complex of letters. Observe also the corrected text in the Critical Note, p. 323.

Note on Mk. 1:43. See my *Documents*, 138 above. In the first edition the Aramaic verb supposed was not the right one.

The foregoing alterations were not made hastily, but only after careful study. In any case of doubt the reading of the first edition was left unchanged. For example, in Lk. 4:6 the words "and their glory" appear to be conflation from Mt., yet it is barely possible that they stood in the original text; in Jn. 13:32 the rendering "with his life" is attractive (see *Our Translated Gospels*, 75, 77 f.); and there are other similar instances.

The essay on the Origin of the Gospels remains unchanged, though it could profitably be reinforced at almost every point. The argument which it presents is impregnable, though comparatively few understood this at the time. The new theory was naturally a bombshell, and the first impression which it made on the public—both the learned and the unlearned—was, inevitably, that it was merely a theory, probably mistaken and at least overworked. There was no mistake, however, nor exaggeration, rather understatement than the contrary. The four Gospels *are* translations, complete as they stand. No competent judge, examining the available evidence, could reach any other conclusion. The Greek of translation is unmistakable on every page.

The contention, that Aramaic would be the *only* language to expect for such "gospels" as these which we have, and that it very obviously *is* the language in which our four Gospels were written, has been greatly strengthened by researches and investigations which have been made since the publication of the first edition. At the time when this doctrine was first put forth, there was revealed a general ignorance of the nature of the Aramaic language and of the history of its use in Western Asia. Even the experts in the Old Testament and Semitic fields had not realized to what an extent the vernacular Aramaic was, and for centuries before the present era had been, the chief literary language of the Jewish people. It was in this medium, preferably, that the popular output in all branches was composed.

The past decade or so has witnessed a sort of *renaissance* of the long-neglected language. Many Jewish writings which hitherto had been regarded as either Greek or Hebrew in their origin are now shown to have been originally Aramaic. Such are the book of Esther in its first form, Tobit, Enoch, the Testament of Job, the two Letters prefixed to Second Maccabees, the N. T. Apocalypse (Revelation of John), and still others. Two of these writings, the above-mentioned Letters, have been published in a complete Aramaic retroversion, obtained from the Greek precisely as the underlying Aramaic of my *Four Gospels* is obtained. The parallel is worthy of study. It would be possible to restore a complete Aramaic text of the Gospels likewise, for the language is the same, but there could be no advantage in doing so.

In this same period three volumes were published which contribute greatly to the right understanding of the matters under discussion. These are: *Our Translated Gospels* (1936), *Documents of the Primitive Church* (1941), and *A Brief Introduction to the Apocryphal Literature* (1945). The first of these gives an ocular demonstration of the part played by the Greek translator in producing our text of the Gospels. The second contains twofold proof of the existence of Aramaic Gospels in the first century; both Jewish testimony (see below), and the evidence afforded by the Aramaic Revelation of John, of the year 68. The third book identified a number of apocrypha as originally Aramaic, and explains for the first time why the Hebrew and Aramaic originals of the extra-canonical books all perished together without leaving even the slightest trace.

Recognition of the fact of Semitic Gospels has gained steadily. The aid and encouragement given by a number of noted scholars, some of them no longer living, I here very gratefully acknowledge. I would mention especially Pro-

fessors George F. Moore, James A. Montgomery, W. R. Taylor, Benjamin W. Bacon, James H. Ropes, and J. De-Zwaan of Leyden. Others are equally remembered, even though not named here.

A quotation from a British scholar, expert in Gospel criticism and also a Semitist, may be inserted here. It is from F. C. Burkitt's *Earliest Sources for the Life of Jesus*, new and revised edition (New York: E. P. Dutton & Co., 1922). After remarking that there is a certain amount of material ultimately Greek in the Fourth Gospel, and that some writers find Greek notions in the nativity stories, he proceeds (p. 29 f.): "But it is the obvious fact that in the rest of the Gospels, so far as the thought and mental atmosphere of the subject matter are concerned, Greek influence is simply non-existent. Apart from questions of language and purely literary criticism, the three Synoptic Gospels might be translations from the Aramaic. The main ideas . . . all have their explanation and illustration from contemporary Judaism. . . . All these are Jewish ideas, utterly foreign to the native thought of the Graeco-Roman world."

The same truth has been reiterated, with equal emphasis, very recently. Beside it should be placed the judgment expressed more than once by George F. Moore in his *Judaism*, that Aramaic can be taken for granted as the language of the primitive gospel, and that this new output was claimed as inspired "prophecy,"¹ *the continuation of the canonical scriptures*, by its Jewish-Christian authors. It is easy to see, then, why the absurdity of supposing our Gospels to have been composed in Greek is becoming clearer, year by year. If our four evangelists thought and wrote only as Palestinian Semites, it follows that the theory of Greek Gospels is merely a long-inherited delusion; and this is bound to be the verdict of scholars.

It is sometimes said that the New Testament was written "in the common language of everyday life." So far as this refers to the Greek Gospels, it is only half true. They—all four alike—were written, very ably and carefully, in an artificial language obtained by forcing the literary Greek of their time into the idiom of Jewish Aramaic. The style of the original Aramaic was indeed very simple and direct, and any good translation must share this excellence; but the Greek before us is not a language that was ever spoken by anyone, anywhere, nor was it ever written except as translation.

Attempts to show parallels in the vulgar tongue of the papyri are merely ridiculous; nothing of the sort has ever been found, nor will be found, except in other translations of Semitic texts.

There is still, in the field of Biblical science, almost complete ignorance (not surprising) of the nature and the fixed rules of translation Greek, a subject of the very first importance in dealing with the Greek New Testament. Any master of the Semitic languages who will study this Greek of translation closely for a series of years will at length be able to recognize it at once and with certainty wherever it appears. Its chief characteristics are as invariable and as plain to see as are those of any other variety of classical or colloquial Greek. Indications appear on every page which would only attract the attention of the reader after a long period of familiarity with the translation idiom. It does not appear, however, that in the past any scholar in the Semitic field has felt the necessity of giving so much time to this unpromising study.

The fact of translation in the Gospels is much more widely recognized now than was the case a few decades ago. It is commonly supposed to be confined to the discourses of Jesus, but this is not at all the case; the narrative, every-

where, is just as plainly translated. Mistaken renderings are of course frequent and quite unavoidable. The two dozen specimens of *nonsense* which were displayed on pages 272 f. in the first edition still stand, the same false and foolish readings, in the new English version just published as the American Standard Revision; to say nothing of the many other misleading blunders in the first half of Acts and in Revelation(!).²

Aside from the bare fact that the four documents have come down to us in Greek (of this peculiar variety!), the theory of Gospels *composed in Greek* has not a leg to stand on. How dependable a "leg" this is can be judged by anyone who knows of the score of documents similarly "Greek" which are known to have been composed in either Aramaic or Hebrew, dating from about the beginning of the present era.

From every consideration other than the deluding Greek dress, the four documents appear to have been *Semitic*, and this they certainly were.

Here should be mentioned the highly important information found in the Talmud in regard to the presence of Aramaic Gospels in Jerusalem not long after the middle of the first century. The main facts were first set forth by Professor George F. Moore (see below). There is the text of an official decision by Rabbi Johanan ben Zakkai (no other authority can possibly be supposed), that the Nazarene "gospels" and the Proverbs of Ben Sira are *not* inspired scripture; as well as other Talmudic passages bearing on the matter. The implications of the ruling were obnoxious to

² A single example, from Rev. 19:5, may be given here. The Messiah's title, "King of Kings and Lord of Lords," is inscribed on his garment and on his *banner*; the Greek says, "on his *leg*"! The two words are written exactly alike in the Aramaic script, and the translator followed the fixed rule of translation Greek, shown in many similar cases: Choose the more common word.

Jewish scholars, and more than one attempt was made to disguise the fact. The disguises have also been seized upon and accepted by imperfectly informed Christian scholars; but the tolerably complete evidence published in my *Documents*, 91-111, has fully established the conclusion reached and stated by Professor Moore. The "gospels," presumably Mark and Matthew, were officially recognized in their Aramaic form at this early date.

The current theory of the origin of the Gospels, accepted in this country and abroad, fails at every important point. Its chronology is as false as its postulate of Greek evangelists. Because of these two fundamental errors, the material of the four documents is thoroughly misunderstood, as is also the genesis of each Gospel and its relation to its fellows.

The author of the Fourth Gospel tells us why he wrote it; it was "in order that you may believe that Jesus is the Messiah the Son of God" (Jn. 20:31). He addressed Jews, for "the Messiah the Son of God" meant nothing to the Graeco-Roman world. His Gospel bears this out, for his reasoning is plainly with his own people and with them alone. If he felt any interest in converting the Gentiles, there is nothing to show it. *He wrote to persuade the Jews.* There is then a strong presumption that he wrote at an early date. If his propaganda had been much delayed, he could have spared himself the trouble of writing. It was becoming more difficult, year by year, to convert the Jews; so Paul found it.

The Fourth Evangelist's purpose was also the aim of the Synoptists. Even the material which Luke assembled and edited was all addressed to the Jews, and took not the least account of the Gentiles. (See the quotation from Professor Burkitt, above.) Here are eager Christian authors, commonly supposed to have written in various Gentile cities,

forty to seventy years after the death of Jesus (!), who appear to know nothing of the spread of Christianity in the Graeco-Roman world, nor indeed of any Christian activity outside Judaism. Was not the work of Paul important enough to deserve some mention or allusion? In each of the Gospels there were places where such allusion would have been both natural and effective. The obvious fact—attested by all of the available evidence—is that Paul's work came later.

G. F. Moore, in his *Judaism*, spoke of the powerful argument which was given into the hands of the Christians by the destruction of the temple in the year 70. The people had "denied the Holy One . . . and killed the Prince of Life" (Acts 3:14 f.), so now wrath came upon them to the uttermost, as Paul had said even before this final chastisement (I Thess. 2:10). Those who aimed to show that Jesus was the Messiah could have had no more obvious and cogent argument than this crushing blow from heaven, coming at just the time when the authorities had finally rejected the claims of the Nazarenes.

It is perhaps conceivable that *one* evangelist writing after the year 70 might fail to allude to the *destruction of the temple* by the Roman armies (every reader of the Hebrew Bible knew that the Prophets had definitely predicted that foreign armies would surround the city and destroy it), but that *three* (or four) should thus fail is quite incredible. On the contrary, what is shown is that all four Gospels were written *before* the year 70. And indeed, there is no evidence of any sort that will bear examination, tending to show that any of the Gospels were written later than about the middle of the century. The challenge to scholars to produce such evidence is hereby presented.

The uniform and homogeneous material which the three Synoptists used was deposited for them throughout Pales-

time in the manner described in this volume, page 260³ (more fully in *Our Translated Gospels*, xlv-xlvi, and *Documents*, xiv f.), the only way in which the result before us could have been obtained. It was propaganda, nothing else, designed to convince the Jewish people; propaganda born of profound conviction and shaped with the greatest care. It all bears the stamp of one time and one purpose, and the time is very early. Both the narratives and the discourses have the freshness and the fervor which suggest the very first years after the crucifixion.

To those who were given the task of preparing this material for distribution two things must have been held supremely important: to demonstrate the divinity of Jesus of Nazareth, and to explain his death. For the latter purpose the Hebrew prophets were called upon. For proof of divinity the anecdotes and narratives available were a multitude, and they were given a uniform redaction. Even the sayings and discourses of Jesus received a "Messianic" editing, slight indeed and readily recognized.

The language to be expected, for this formal and extensive propaganda, was of course the Aramaic, "the language of our people," Josephus called it. The Greek shows with certainty, as many have already seen and said, that this was indeed the language employed, in all four Gospels.

The modern critical theory of Gospel origins has been developed and supported with such scholarship and acumen as few other studies have ever called forth, but the two false

³ I would make one correction. In the first edition I still accepted the theory of a "rather extensive source Q" (Preface, p. ix). I have since felt increasing doubt of the existence of any such document; the hypothesis is not needed.

As to Luke's Gospel, one of the weakest points in the current theory is the firmly fixed belief that Luke derived a large part of his material from Mk. and Mt. He was too faithful a translator to falsify his sources (*Our Translated Gospels*, 76 f. and footnote, also l-liii), and there is no evidence that he took over any material from Mk. or Mt.

premises, Greek Gospels and a late date, have stood in the way of any plausible solution of the resulting problems. These problems disappear completely, leaving no new difficulties in their place, when the natural suppositions are adopted, Gospels written early and in the language of the people.

New Haven, Connecticut

May 1, 1947.

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Preface to the First Edition

JESUS and his disciples spoke and wrote Aramaic. His reported words and discourses, and the earliest accounts of his deeds, were written down and circulated in that language, as no one doubts. Documents of this sort were numerous (Luke 1:1), and they attest literary skill of a high order; thus notably the rather extensive source, "Q," used by Matthew and Luke. In what way these primitive records were related to our Four Gospels, is a question which hitherto has not received any satisfactory answer.

It is purposed here to show that the Gospels of Matthew, Mark, and John were composed in Aramaic on the basis of popular documents widespread in Palestine, and that they were by others translated into Greek without intended change. Also, that Luke employed only Semitic sources, assembling them into an especially complete Gospel, which he himself translated.

The evidence of translation, in each and all of the Four Gospels, is perfectly clear and very complete. The attempt is here made to give an English rendering which takes constant account of the original Semitic text, everywhere closely reproduced in the Greek. The invariably mechanical, word-for-word method of turning Semitic into Greek, employed at this early time, combined with the ambiguities inherent in a script which presented only consonants,

leaving the vowels to be conjectured, made a certain amount of error unavoidable. The causes of such error, and therefore the correct interpretation, can usually be seen without difficulty, when the Semitic equivalents of the Greek are carefully studied.

The translation which is here offered follows the Greek closely, diverging from it only where it seems probable, or certain, from recognition of the underlying Semitic idiom, that the Greek rendering causes misunderstanding. Such cases are indicated by an asterisk (*) beside the verse-number. The comparatively few cases in which there seems to be good reason for emending the Greek text are similarly indicated by a dagger (†).

The English Revised Version has been compared throughout, and its language freely used. Distinctly modern idioms and colloquialisms are studiously avoided. The modes of speech and the underlying conceptions of these records belong to ancient times and scenes, and the language may make a truer impression if some flavour of antiquity is preserved. The Semitisms which are adopted are perhaps only such as are already firmly settled in English usage. Some circumlocutions belonging to the Semitic idiom, which are imitated in the Greek, may be avoided without loss; for example, instead of "And he answered and said unto them" it seems often better to write simply "He answered"; or even "He said," where the words spoken were not an answer.

Later additions to the text, generally recognized by modern scholars, are indicated by the use of square brackets, as in Mt. 14:12 f., Mk. 10:30, etc. In *one* case, namely Luke 3:23-4:1, the brackets are employed with a different purpose, to show more clearly the manner in which the evangelist himself inserted the Genealogy of Jesus in the Aramaic narrative which he was translating; an especially

striking and instructive instance. With a similar purpose, the Genealogy given in Mt. is printed in italics, indicating the very strong probability that it was found and incorporated by the author of the Gospel, not compiled by him. The italics in Lk. 1:1-4 and 3:1 are intended to indicate that these passages are of Luke's own composition.

In both the Essay and the Notes, the abbreviations Mt., Mk., and Jn. are used for either the original (Aramaic) Gospel or the Greek translation wherever it is plain from the context which is intended. The frequent transliterations from Aramaic or Hebrew are designed for the general reader and for the convenience of the printer. They are neither strictly phonetic nor scientifically satisfactory, but probably no one will be misled by them.

The type of Aramaic postulated for these records, all earlier than the year 60, resembles more closely the language of the Aramaic portions of Daniel and Ezra (second and third centuries B.C.) than that of the Targums and the Rabbinical writings. The decided difference between these two forms of the language seems to have arisen mainly after the devastation of the land by the Romans. There is evidence that the script in which the Gospels were written was not the square character, but the ordinary Aramaic script familiar from the papyri.

The Greek text which is here followed is almost always that of Westcott and Hort. The test of translation seems to show that the text of Codex B stands very near indeed to that of the original translators. The readings of Codex Bezae and its associates have been all but invariably disregarded, for the reason which will be given.

The critical Essay is designed to give a brief general view of the whole question of the origin of our Four Gospels. It consists in part of material presented in a course of lectures at the Oberlin Graduate School of Theology in 1918.

Since the matters of original language and translation are of the utmost importance for the right understanding of these four foundation stones of the Christian faith, it is to be hoped that many will read the Essay before turning to the Translation.

The Notes on the text have been made as concise as possible. They are not concerned with pointing out Semitisms, not even very striking examples, such as Mk. 4:8; but are intended only to justify the cases of departure from the customary understanding of the Greek. Not a few of the conjectures made here, and adopted in the Translation, would gain in clearness and force if Semitic characters could have been employed. It was thought better, however, to avoid the use of Hebrew type or of facsimiles of Aramaic script.

Some important matters bearing on the origin and interpretation of the Gospels, and on the history of their transmission, need such extended treatment that they could hardly be included in this volume. It is hoped that they may be presented in a future publication.

The Gospel of Matthew

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The Gospel of Matthew

- 1 *The genealogy of Jesus the Messiah, the son of David, the son*
2 *of Abraham. Abraham begot Isaac; Isaac begot Jacob; Jacob*
3 *begot Judah and his brethren; Judah begot Peres and Zerah from*
4 *Tamar; Peres begot Hesron; Hesron begot Aram; Aram begot Am-*
5 *minadab; Amminadab begot Nahshon; Nahshon begot Salmon;*
6 *Salmon begot Boaz of Rahab; Boaz begot Obed of Ruth; Obed*
7 *begot Jesse; Jesse begot David the king.*
8 *David begot Solomon from Uriah's widow; Solomon begot Re-*
9 *hoboam Rehoboam begot Abijah; Abijah begot Asa; Asa begot*
10 *Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzzi-ah;*
11 *Uzzi-ah begot Jotham; Jotham begot Ahaz; Ahaz begot Hezekiah;*
12 *Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot*
13 *Josiah, Josiah begot Jehoiakim;*
14 *Jehoiakim begot Jehoiachin and his brethren, at the time of the*
15 *Babylonian exile. After the Babylonian exile, Jehoiachin begot*
16 *Shealtiel; Shealtiel begot Zerubbabel; Zerubbabel begot Abihud;*
17 *Abihud begot Eliakim; Eliakim begot Azzur; Azzur begot Zadok;*
18 *Zadok begot Achim; Achim begot Elihud; Elihud begot Eleazar;*
19 *Eleazar begot Mattan; Mattan begot Jacob; Jacob begot Joseph,*
20 *the husband of Mary; Joseph begot Jesus, who is called Messiah.¹*
21 *All the generations from Abraham to David are fourteen gen-*
22 *erations; and from David to the Babylonian exile fourteen gener-*

¹ The Greek text now reads: *Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Messiah.*

ations; and from the Babylonian exile to the Messiah fourteen generations.

Now this was the manner of the Messiah's birth. When †¹⁸ his mother Mary was wedded to Joseph, before they came together she was found with child of the holy spirit. Joseph †¹⁹ her husband, being a law-abiding man and yet not willing to make her a public example, thought of divorcing her quietly. But while he was considering this, the angel of †²⁰ the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take Mary thy wife; for the child begotten in her is of the holy spirit. She will bear thee a †²¹ son, and thou shalt name him Jesus; for he shall save his people from their sins. All this took place in fulfilment of †²² the word of the Lord spoken by the prophet:

The virgin shall conceive, and bear a son, †²³

And he shall be called Immanuel.²

So when Joseph awoke from his sleep, he did as the †²⁴ angel of the Lord commanded him, and took his wife; and †²⁵ she bore him a son, and he named him Jesus.

2. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, there came to Jerusalem magi from the east, saying, Where is he who is born King of the †² Jews? for we saw his star in the east, and have come to worship him. When Herod the king heard this, he was †³ disturbed, and all Jerusalem with him; and assembling all †⁴ the chief priests and scribes of the people, he inquired of them where the Messiah should be born. They told him, †⁵ In Bethlehem of Judea; for thus it is written by the prophet:

And thou, Bethlehem, land of Judah, †⁶

Art by no means least among the princes of Judah;

For from thee shall come forth a ruler,

Who shall govern my people Israel.

² The Greek adds, *which means, God is with us.*

7 Then Herod summoned the magi privately, and ascertained
8 from them the time when the star appeared; and he sent
them to Bethlehem, saying, Go and make careful search for
the child; and when you find him, inform me, so that I may
9 come and worship him. Having heard the king, they went
their way, and the star which they had seen in the east
went before them, until it stood still over the place where
10 the child was. When they saw the star, they rejoiced greatly.
11 And they came into the house, and saw the child with
Mary his mother; and they fell down and worshipped him,
and opening their treasures they brought him offerings,
12 gold, and frankincense, and myrrh. Then having been
warned in a dream not to return to Herod, they departed
to their own country by another way.

13 When they were gone, the angel of the Lord appeared
to Joseph in a dream, saying, Up, take the child and his
mother and flee to Egypt, and remain there until I bring
you word; for Herod will seek the child to destroy him.
14 So he arose and took the child and his mother by night,
and departed to Egypt, and remained there until the death
15 of Herod. This was in fulfilment of the word of the Lord
spoken by the prophet:

Out of Egypt I called my Son.

16 Then Herod, when he saw that the magi had played him
false, was very angry; and he sent, and destroyed all the
children in Bethlehem and in all its surroundings, of two
years old and under, according to the time which he had
17 ascertained from the magi. Then was fulfilled that which
was said by Jeremiah the prophet:

18 A voice was heard in Ramah,
Weeping and sore lamentation;
Rachel bewailing her children,

Nor would she be consoled, for they are not.

19 Now when Herod was dead, the angel of the Lord ap-

peared in a dream to Joseph in Egypt, saying, Up, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead. So he arose and took the child and his mother and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew into the region of Galilee, and came and dwelt in a city called Nazareth; in fulfilment of that which was said by the prophets, that he should be called the Branch.³

3 In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent; for the kingdom of heaven is at hand. This is he of whom Isaiah the prophet spoke, when he said:

The voice of one crying in the desert,
Prepare the way of the Lord,
Make straight his paths!

Now John wore a garment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. Then went out to him the people of Jerusalem, and all Judea and the country near the Jordan; and they were baptized by him in the river Jordan, confessing their sins. When he saw many of the Pharisees and Sadducees coming to the baptism, he said to them, Offspring of vipers, who has warned you to flee from the wrath which is coming? Bring forth fruit suited to repentance! and think not that you may say to yourselves, We have Abraham for our father; for I say to you that from these stones God is able to raise up children to Abraham. Already the axe is laid at the root of the trees; every tree that brings not forth good fruit is to be cut down and thrown into the fire. I in-

³ Hebrew *nezer* (*nāzer*); the name Nazareth is from the same root.

deed baptize you with water, for repentance; but he who is to follow me is mightier than I, one whose sandals I am not worthy to take off; he will baptize you with the holy spirit and with fire; whose winnowing fan is in his hand, and he will cleanse his threshing floor; his wheat he will gather into the granary, and the chaff he will burn up with unquenchable fire.

13 Then Jesus came from Galilee to the Jordan, to John, to
14 be baptized by him. He however resisted, saying, I have
15 need to be baptized by you, and do you come to me? But
Jesus answered him, Let it be so now, for thus I have
need⁴ to accomplish every good work. Then he permitted
16* him. As Jesus went up from the water after his baptism,
lo, the heavens were opened, and he saw the divine spirit
17 descending as a dove and coming upon him; and a voice
from heaven said, This is my beloved Son, in whom I
delight.

4 Thereupon Jesus was led away by the spirit into the
2 wilderness, to be tempted by the devil. And he fasted
forty days and forty nights, and afterward was hungry.
3 Then the Tempter came to him and said, If you are the
Son of God, command that these stones become loaves of
4 bread. But he replied, It is written, Man shall not live by
bread alone, but by every word that comes from the mouth
5 of God. Then the devil took him to the holy city, and
6 placed him on the pinnacle of the temple, and said to him,
If you are the Son of God, throw yourself down; for it is
written:

His angels he will charge concerning thee;
And on their hands they will bear thee up,
Lest thou dash thy foot against a stone.

⁴ Literally, *we* have need; see the notes on John 3:2, 11 and 20:2.

Jesus said to him, It is also written, Thou shalt not tempt 7
the Lord thy God. Again, the devil took him up upon a 8
very high mountain, and showed him all the kingdoms
of the world, and their magnificence; and said to him, All 9
these I will give you, if you will fall down and worship
me. Then Jesus said to him, Depart, Satan! for it is written, 10
Thou shalt worship the Lord thy God, and him only shalt
thou serve. Thereupon the devil left him; and angels came 11
and attended him.

Now when he heard that John had been delivered up, 12
he withdrew into Galilee; and leaving Nazareth, he came 13
and dwelt in Capernaum, which lies beside the sea in the
territory of Zebulun and Naphtali. This was in fulfilment 14
of the word spoken by Isaiah the prophet:

The land of Zebulun and the land of Naphtali, 15
By the way of the sea, beyond Jordan,
Galilee of the Gentiles;
The people dwelling in darkness 16
Have seen a great light;
Dwellers in the land and shadow of death,
Upon them light has dawned.

At that time Jesus began to preach, saying, Repent; for 17
the kingdom of heaven is at hand! As he was walking by 18
the sea of Galilee, he saw two brothers, Simon who is
called Peter, and Andrew his brother, casting a net into
the sea; for they were fishermen. And he said to them, 19
Follow me, and I will make you fishers of men. They 20
straightway left the nets, and followed him. Going on 21
from thence he saw two other brothers, James the son of
Zebedee and John his brother, in a boat with Zebedee
their father, mending their nets; and he called them. They 22
straightway left the boat and their father, and followed
him.

Then he went about in all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of diseases and infirmities among the people. And the news of him went forth into all Syria; and they brought to him all those who were ill, suffering from various diseases and afflictions, demoniacs, epileptics, and cripples; and he healed them. And crowds followed him, coming from Galilee, and the Decapolis, and Jerusalem and Judea, and from beyond the Jordan.

5 When he saw the multitude, he went up into the mountain, and seated himself there; and his disciples came to him; and he proceeded to teach them, saying,

Blessed are they of humble spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be filled. Blessed are the merciful, for they shall receive mercy. Blessed are the pure hearted, for they shall see God. Blessed are the peace-makers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and exult, for great is your reward in heaven; for thus did they persecute the prophets who were before you.

You are the salt of the earth; but if the salt lose its virtue, with what can it be salted? it is thenceforth fit for nothing but to be thrown out and trodden down by men. You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp and put it under a peck-measure, but on a lamp-stand, so that it gives light to all who are in the house. Let then your light shine before

men, so that they may see your good works and glorify your Father who is in heaven.

Think not that I have come to set at nought the law 17
or the prophets; I have come not to annul, but to fulfil. For 18
verily I say to you, Till heaven and earth pass away, not
one *yōd* nor one smallest part of a letter shall pass away
from the law, till all shall have come to fulfilment. Who- *19
ever then shall break one of the least of the command-
ments, and teach men to do likewise, shall be called least
in the kingdom of heaven; but he who shall observe them,
and teach them, shall be called great in the kingdom of
heaven. For I say to you, that unless your legal righteous- 20
ness shall exceed that of the Scribes and Pharisees, you
shall not enter the kingdom of heaven.

You have heard that it was said to those of former time, 21
Thou shalt not kill; and whoever kills is held guilty of a
crime. But I say to you, that any man who harbors anger *22
against his brother is guilty of a crime; whoever says to
his brother, Worthless fool! deserves the condemnation
of the council; and he who calls him outcast⁵ is deserving
of the fire of Gehenna. If then you are making your offering 23
at the altar, and there remember that your brother has a
grievance against you, leave your offering there before 24
the altar; go first and be reconciled to your brother, and
then come and make your offering. Come quickly to agree- 25
ment with your opponent at law, while you are with him
on the way; lest he deliver you over to the judge, and the
judge deliver you to the officer, and you be cast into prison.
Verily I say to you, You will not come forth from it until 26
you have paid the last penny.

You have heard that it was said, Thou shalt not commit 27
adultery. But I say to you, Any man who looks on a 28

⁵ Hebrew *mōreb*, rebel against God, equivalent to "lost soul."

woman to lust after her has already committed adultery
29 with her in his heart. If your right eye cause you to sin,
pluck it out and throw it away; for it is better for you to
lose one of your members than to have your whole body
30 cast into Gehenna. And if your right hand cause you to
sin, cut it off and throw it away; for it is better for you
that one of your limbs should perish than that your whole
31 body should go into Gehenna. It also was said, If a man
will divorce his wife, let him give her a document of
32† separation. But I say to you, Any man who divorces his
wife on any other ground than that of fornication, and
marries another, makes her an adulteress; and whoever
marries her who is divorced commits adultery.

33 Again, you have heard that it was said to those of former
time, Thou shalt not swear falsely, but shalt perform to
34 the Lord what thou hast sworn. But I say to you, Swear
35 not at all; neither by heaven, for it is God's throne; nor
by the earth, for it is the footstool of his feet; nor toward
36 Jerusalem, for it is the city of the great King. Nor swear
by your head, for you cannot make one hair white or
37† black. But let your word "yea" be yea, and your "nay"
be nay; whatever goes beyond this is of evil.

38 You have heard that it was said, An eye for an eye, and
39* a tooth for a tooth. But I say to you, Resist not injury;
but if some one strikes you on the right cheek, turn to
40* him the other also. And if one would go to law with you
and take away your cloak, let him take your tunic also.
41 If one would compel you to go a mile, go with him two
42 miles. Give to him who asks of you, and him who would
borrow of you turn not away.

43 You have heard that it was said, Thou shalt love thy
44 neighbour, and hate thine enemy. But I say to you, love
45 your enemies, and pray for those who persecute you, so
that you may be true sons of your Father who is in heaven;

for he makes his sun rise on the evil and the good, and sends rain on the just and the unjust. For if you love those who love you, what kindness do you show? do not even the publicans the same? And if you seek the welfare of your brethren only, what virtue do you display? do not even the Gentiles the same? Be therefore all-including (in your good will), even as your heavenly Father includes all.

6 Take heed not to do your almsgiving before men, to be seen by them; for then you will have no reward with your Father who is in heaven. When therefore you perform your charities, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, in order to be praised by men. Verily I say to you, they have their reward. But when you give alms, let not your left hand know what your right hand is doing; so that your almsgiving may be in secret; and your Father who sees what is hidden will reward you.

And when you pray, be not like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, in order to be seen by men. Verily I say to you they have their reward. But when you pray, enter your chamber and shut the door, and pray to your Father in private; and your Father who sees what is hidden will reward you. And in praying use not vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. Be not like them; for your Father knows of what you have need, before you ask him. Pray therefore in this manner:

Our Father in heaven, hallowed be thy name. May thy kingdom come; may thy will be done, as in heaven, so also on earth. Our daily bread give us this day. And forgive us our sins, even as we forgive those who sin against us. And let us not yield to temptation, but deliver us from evil.

For if you forgive men their transgressions, your heavenly Father will also forgive you; but if you forgive not men, neither will your Father forgive your transgressions.

And when you fast, do not put on a sad face, as the hypocrites do; for they make their faces mournful, in order that they may be seen of men to fast. Verily I say to you, they have their reward. But when you fast, anoint your
* head, and wash your face; so that you may not be seen by men to fast, but by your Father, in private; and your Father, who sees what is hidden, will reward you.

Lay not up for yourselves treasure on earth, where moth and rust consume, and where thieves break in and steal; but lay up for yourselves treasure in heaven, where no moth nor rust can consume, nor thieves break in and steal. For where your treasure is, there your heart will be. The lamp of the body is the eye; if then your eye is sound, your whole
* body is lighted. But if your eye is diseased, all your body will be dark. If then the source of light within you be darkened, how deep is the darkness!

No man can serve two masters; for either he will dislike the one and love the other, or else he will hold to the one and disregard the other. You cannot serve God and worldly goods. Therefore I say to you, Be not anxious for your life, as to what you shall eat or drink, nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing? Look at the birds of the air, how they neither sow nor reap, nor gather into storehouses; but your heavenly Father feeds them. Are you not of much greater value than they? Who among you by anxious care can add a cubit to his stature? And why be anxious about clothing? Consider the lilies of the field, how they grow; they toil not, nor spin; yet I say to you that Solomon in all his glory was not arrayed like one of these. If then God

so clothes the grass of the field, which is here today, and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Say not then anxiously, 31
What shall we eat? or, What shall we drink? or, How shall we be clothed? (for all these things the Gentiles are 32
seeking); for your heavenly Father knows that you have need of all these things. But seek first his kingdom and 33
the day of his triumph, and all these things shall be added to you. Be not therefore anxious for the morrow; for the 34
morrow will care for itself. Enough for the day is its own trouble.

7 Judge not, lest you be judged. For with the judgment that you pronounce you will be judged, and with the 2
measure that you give will measure be given to you. Why 3
do you look at the splinter in your brother's eye, but pay no heed to the beam in your own eye? Or how can you say 4
to your brother, Let me extract the splinter from your eye; while there in your own eye is a beam? Hypocrite, first 5
pull out the beam from your own eye, and then you can see clearly to extract the splinter from your brother's eye.

Do not give that which is holy to dogs, nor cast your pearls before swine, lest they trample them with their feet, and turn and attack you. 6

Ask, and it will be given you; seek, and you will find; knock, and the door will be opened to you. For everyone 7
who asks, receives; and he who seeks, finds; and to him who knocks, the door is opened. Or what man is there 8
among you, who, if his son asks him for bread, will give him a stone? or if he asks for a fish, will give him a serpent? 9
If then you, with all your imperfection, know that you 10
must give good gifts to your children, how much more will your Father in heaven give good things to those who 11

12 ask him? Whatever you would have men do to you, do even so to them; for this is the law and the prophets.

13 Enter by the narrow gate; for wide is the gate and broad the way which leads to destruction, and those who enter thereby are many; for small is the gate and narrow the way which leads to life, and those who find it are few.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You may know them by their fruits; are grapes gathered from thorn bushes, or figs from thistles? So every good tree bears good fruit, and the bad tree produces bad fruit. A good tree cannot yield bad fruit, nor can a bad tree yield good fruit. Every tree that yields no good fruit is cut down and thrown into the fire. By their fruits, then, you may know them. Not every one who says to me, Master, master, shall enter the kingdom of heaven; but he who does the will of my Father who is in heaven. Many will say to me in that day, Master, master, did we not prophesy in your name, and in your name cast out demons and do many wondrous works? And I will then declare to them, I never knew you; depart from me, you evildoers!

24 Whoever then hears these words of mine, and heeds them, shall be likened to a wise man, who built his house on the rock. And the rain poured down, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded on the rock. But he who hears these words of mine, and heeds them not, shall be likened to a foolish man, who built his house on the sand. 27 And the rain poured down, and the floods came, and the winds blew and battered upon that house, and it fell; and its ruin was complete.

28 When Jesus ended these discourses, the people wondered at his teaching; for he taught them as one having authority, and not as their scribes.

8 As he came down from the mountain, very many fol- 2
lowed him. And a leper came and fell down before him, 3
saying, Master, if you will, you can make me clean. Putting 3
forth his hand, he touched him, saying, I will; be cleansed.
And straightway his leprosy was healed. Jesus said to him, 4
See that you tell no one; but go and show yourself to the
priest, and make the offering which Moses ordered, to
give them evidence.

As he entered Capernaum, there came to him a centurion, 5
beseeching him and saying, Sir, my servant is lying in the 6
house paralyzed and in great misery. He said to him, I 7
will come and heal him. But the centurion answered, Sir, 8
I am not worthy to have you come under my roof; only
say the word, and my servant will be healed. For I also *9
am one exercising authority, having under me soldiers;
and I say to this one, Go, and he goes; and to another, 10
Come, and he comes; and to my servant, Do this, and he
does it. Hearing this, Jesus wondered, and said to those 11
who were with him, Verily I say to you, With no man in
Israel have I found so great faith. And I tell you that many 11
will come from the east and the west, and will take their
places with Abraham and Isaac and Jacob in the kingdom
of heaven; while the heirs of the kingdom will be cast 12
forth into the outer darkness; there will be weeping and
gnashing of teeth. Then Jesus said to the centurion, Go 13
your way; as you have believed, so it shall be done for you.
And the servant was healed at that moment.

When Jesus came into Peter's house, he saw his wife's 14
mother lying stricken with fever. He touched her hand, 15
and the fever left her; and she arose and served him.

When evening came, they brought to him many demoni- 16
acs; and he cast out the evil spirits with a word, and healed
all the sick; in fulfilment of the saying of Isaiah the prophet: 17

He took upon himself our infirmities,
And bore our diseases.

18 When Jesus saw that a crowd was gathering about him,
19 he gave orders to depart to the other side of the lake. A
scribe came and said to him, Master, I will follow you
20 wherever you go. Jesus said to him, The foxes have holes,
and the birds of the air have nests; but the Son of Man has
21 not a place to lay his head. Another of his disciples said
22 to him, Master, let me first go and bury my father. But
Jesus answered, Follow me, and let the dead bury their
dead.

23 Then he embarked in a boat, and his disciples went
24 with him. Now there arose a great tempest on the lake,
so that the waves broke into the boat; but he was asleep.
25 They came and awoke him, crying, Save us, Master; we
26 are lost! But he said to them, Why are you terrified, O
you of little faith? Then he arose and rebuked the winds
27 and the sea; and there was a dead calm. The men were
amazed, and said, What manner of man is this, whom even
the winds and the sea obey?

28 When he had come to the other side of the lake, to the
country of the Gadarenes, there met him two demoniacs
coming forth from the tombs; they were very fierce, so
29 that no one could pass that way. They cried out, What
have we to do with you, Son of God? have you come here
30 to torment us before the time? Now there was at some
31 distance from them a herd of many swine feeding. The
demons besought him, saying, If you cast us out, send us
32 into the herd of swine. He said to them, Go. And they
came out, and went into the swine; whereupon the whole
herd rushed down the steep incline into the lake, and
33 perished in the waters. Those who were herding them
fled, and coming to the town told what had happened, and
34 about the demoniacs. Then all the town came out to meet
Jesus; and when they saw him, they besought him to
depart from their district.

9 Taking a boat, he crossed the lake, and came to his
own city. There they brought to him a paralytic, lying 2
on a bed. Seeing their faith, Jesus said to the paralytic,
Take courage, son; your sins are forgiven. Thereupon some 3
of the scribes said to themselves, This man blasphemeth.
Jesus, knowing their thoughts, said, Why do you think 4
evil in your hearts? Which is easier, to say, Your sins are 5
forgiven, or to say, Arise and walk? But that you may 6
know that the Son of Man has authority on earth to for-
give sins—he said to the paralytic, Arise, take up your
bed, and go to your home! And he arose, and went away 7
to his house. Seeing this, the people were awe-struck, and 8
glorified God, who had given such authority to men.

As Jesus passed on thence, he saw a man named Matthew 9
sitting at the tax-office, and said to him, Follow me; and
he arose and followed him.

As he reclined at table in the house, many publicans 10
and men of ill repute came and reclined with Jesus and his
disciples. When the Pharisees saw it, they said to his 11
disciples, Why does your master eat with publicans and
men of bad character? He heard this, and said, Those who 12
need a physician are not the sound, but the sick. Go and 13
learn the meaning of the scripture: I desire mercy, not sacri-
fice. For I came not to call righteous men, but sinners.

At that time the disciples of John came to him, saying, 14
Why is it that we and the Pharisees fast, while your
disciples do not? Jesus said to them, Can the bridal guests 15
mourn while the bridegroom is with them? But the time
will come when the bridegroom will be taken away from 16
them, and then they will fast. No one puts a patch of un-
shrunk cloth into an old garment; for the patch would
pull away from the garment, and a worse rent would be
made. Nor is new wine put into old wine-skins; otherwise 17
the skins would burst, and the wine would be spilled and

the skins spoiled. But new wine is put into new wine-skins, and both are preserved.

- 18 As he was saying this to them, a ruler came and bowed
before him, saying, My daughter has just now died; but
19 come and lay your hand upon her, and she will live. So
Jesus arose and followed him, and his disciples went with
20 him. Now a woman, who for twelve years had been suffering
from a flow of blood, came up from behind and touched
21 the hem of his garment; for she said to herself, If I can only
22 touch his garment, I shall be healed. But Jesus turning and
seeing her said, Take heart, my daughter; your faith has
healed you. And immediately the woman was cured.
23 When Jesus came into the ruler's house, and saw the flute-
24 players, and the crowd raising a clamour, he said, Make
way; for the girl is not dead, but asleep; and they derided
25 him. But when the people had been sent out, he entered
26 and took her by the hand; and the girl arose. And the
news of this went forth into all that region.

- 27 As Jesus passed on thence, there followed him two blind
28 men, crying out, Have pity on us, son of David! When he
had entered the house, the blind men came to him; and he
said to them, Do you believe that I can do this? They
29 answered, Yes, master. Thereupon he touched their eyes,
30* saying, According to your faith be it done to you. And
their eyes were opened. Jesus charged them sternly, saying,
31 See that no one knows of this! But they went forth and
spread abroad his fame in all that region.

- 32 As they came out of the house, there was brought to
33* him a demoniac who was dumb. When the demon had
been cast out, the dumb man spoke; and the people were
astonished, and said, Never in Israel has aught like this
been seen!

- 35 So Jesus passed through all the cities and villages, teaching
in their synagogues, proclaiming the gospel of the

kingdom, and healing every sort of disease and infirmity. As he looked on the multitudes, he was moved with pity for them; for they were helpless and scattered, like sheep having no shepherd. Then he said to his disciples, The harvest indeed is abundant, but the labourers are few. Pray therefore the Lord of the harvest to send forth labourers to do his reaping.

10 Summoning his twelve disciples, he gave them authority over evil spirits, to cast them out, and power to heal every sort of disease and infirmity.

Now these are the names of the first twelve apostles: Simon, called Cephas, and Andrew his brother; James the son of Zebedee, and his brother John; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddaeus; Simon of Cana, and Judas the Traitor, who betrayed him.

These twelve Jesus sent forth, charging them thus: Follow no route of the Gentiles, nor enter any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as you go, proclaim, The kingdom of heaven is at hand! Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give. Provide no gold, nor silver, nor bronze coin for your girdles, no traveller's wallet; neither two coats nor pairs of sandals, nor staff; for the labourer is worthy of his sustenance. When you enter a city or village, find who in it is worthy; and there lodge till you go forth. As you enter the house, invoke a blessing on it. If then the house proves worthy, your "peace" will come to it; if it is not worthy, your blessing will return to you. And if anyone shall not receive you, nor listen to your words; when you go forth from that house or that city, shake off the dust of your feet. Verily I say to you, it will be better for the

land of Sodom and Gomorrah in the day of judgment than for that city.

16 I send you forth like sheep among wolves. Be therefore
17 wise as serpents and simple as doves. But beware of men;
18 for they will deliver you up to councils, and beat you in
19 their synagogues; before governors and kings you will be
20 brought for my sake, to give testimony to them and to the
21 Gentiles. When they deliver you up, be not anxious how
22 or what you shall speak; for it will be given to you in
23 that hour what to say. For it is not you who speak, but
24 the spirit of your Father speaking in you. Brother will
25 deliver up brother to death, and the father his child; chil-
26 dren will rise up against their parents and do them to
27 death. You will be hated by all men for my name's sake;
28 but he who endures to the end will be saved. When they
29 persecute you in one city, flee to another; verily I say to
30 you, You will not have completed the number of the cities
31 of Israel before the coming of the Son of Man.

24 The disciple is not above his teacher, nor the servant
25 above his master. It is enough for the disciple to be as his
26 teacher, and for the servant to be as his master. If they
27 call the lord of the house Beel-zebūl,⁶ how much more
28 those of his household! Fear them not; for there is nothing
29 concealed that shall not be revealed, nothing hid that
30 shall not be known. What I say to you in the darkness,
31 speak in the light; what is whispered in your ear, proclaim
on the housetops. And fear not those who kill the body,
but cannot kill the soul. Rather fear him who can destroy
both soul and body in Gehenna. Are not two sparrows
sold for a farthing? yet not one of them falls to the ground
without your Father's notice. Even the hairs of your head
are all numbered. Fear not, therefore; you are of more

⁶ "Lord of the Heavens," by the Jews identified with Zeus Ouranios, the chief of the Gentile gods.

value than many sparrows. Whoever confesses me before 32
men, I also will confess before my Father who is in heaven;
and whoever denies me before men, I also will deny before 33
my Father who is in heaven.

Think not that I came to bring peace on the earth; I 34
came not to bring peace, but a sword. For I came to cause 35
division: the man against his father, the daughter against
her mother, and the daughter in law against her mother
in law; and a man's foes are they of his own household. 36
He who loves father or mother more than me is not worthy 37
of me; and he who loves son or daughter more than me
is not worthy of me. And whoever will not take up his 38
yoke and follow me is not worthy of me. He who finds 39
his life will lose it, and he who loses his life for my sake
will find it.

He who receives you receives me, and he who receives 40
me receives him who sent me. He who receives a prophet 41
as such shall have a prophet's reward; and he who receives
a righteous man as such shall receive a righteous man's
reward. And whoever shall give to one of the least a cup 42
of cold water only, because he is a disciple, verily I say to
you, he shall not lose his reward.

II When Jesus had finished giving charge to his twelve
disciples, he departed thence to teach and preach in
their cities.

Now when John in prison heard of the doings of the 2
Messiah, he sent by his disciples and asked him, Are you 3
the one who was to come, or are we to look for another?
Jesus said to them in reply, Go and tell John what you 4
hear and see: the blind receive sight, the lame walk, the 5
lepers are cleansed, the deaf hear, the dead are raised, and

6 the distressed are given glad tidings. And blessed is he who is not in doubt of me.

7 As they went away, Jesus proceeded to say to the people concerning John: What did you go out to the desert to see? a reed shaken by the wind? Nay, what did you go out to see? a man clothed in soft garments? But those who
8 wear soft clothing dwell in palaces. Why then did you go
9 out? to see a prophet? Yes, I tell you, and more than a
10 prophet. This is he of whom it is written:

I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say to you, Among those born of women there has not arisen a greater than John the Baptist; yet he who
12 is least in the kingdom of heaven is greater than he. But from the days of John the Baptist's work until now the kingdom of heaven is treated with violence, and oppressors
13 lay violent hands on it. For all the prophets and the law,
14 until John, uttered their predictions; and if you will receive it, he is the Elijah who was to come. Let him hear
15 who has ears! To what shall I compare this generation?
16 It is like children sitting in the marketplaces, who call to
17 their fellows, and say:

We have piped to you, but you have not danced;

We have wailed, but you have not lamented!

18 For John came neither eating nor drinking, and they say,
19 He is possessed by a demon! The Son of Man came eating and drinking, and they say, Behold, a glutton and a tippler, a friend of publicans and outcasts! But "wisdom is justified by her works."

20 At that time he reproached the cities in which the most of his marvels had been performed, because they had not repented. Woe to you, Chorazin! woe to you, Bethsaida! for if the marvels had been done in Tyre and Sidon which have been done in you, they would long ago have repented

in sackcloth and ashes. But I tell you, it will be better for 22
Tyre and Sidon in the day of judgment than for you. And 23
you, Capernaum, shall you be exalted to heaven? you shall
go down to Hades! for if the marvels had been done in
Sodom which have been done in you, it would have re-
mained to this day. But I tell you, it will be better for the 24
land of Sodom in the day of judgment than for you.

At that time Jesus said, I thank thee, Father, Lord of 25
heaven and earth, that thou hast hidden these things from
the wise and understanding, and hast revealed them to
babes; yea, Father, for such was thy good pleasure. All 26,27
things have been delivered to me by my Father; and no
one knows the Son but the Father; nor does any one know
the Father but the Son, and he to whom the Son will reveal
him. Come to me, all you who are weary and burdened, 28
and I will give you rest. Take my yoke upon you, and 29
learn from me, for I am meek and humble in heart; and
you will find rest for your souls. For my yoke is easy, and 30
my burden is light.

12 At that time Jesus passed through grain fields on the
sabbath; and his disciples were hungry, and proceeded
to pluck ears of grain and eat. But the Pharisees, seeing it, 2
said to him, Your disciples are doing what is not lawful
on the sabbath. But he said to them, Have you not read 3
what David did, when he and those with him were hungry;
how he entered the house of God, and ate the showbread, 4
which it was not lawful for him to eat, nor for those with
him, but only for the priests? Or have you not read in the 5
law, how on the sabbath the priests in the temple profane
the sabbath without incurring guilt? But I say to you, 6
that a greater thing than the temple is here. If you had 7
known the meaning of the scripture, I desire mercy, and

not sacrifice, you would not have condemned the guiltless.

8 For man is master of the sabbath.

9,10 Departing thence, he entered their synagogue. Now there was a man there who had a withered arm; and they asked him, Is it lawful to heal on the sabbath? that they might accuse him. But he said to them, Who is there among you who should have a sheep, and if it should fall into a pit on the sabbath, would not lay hold of it and lift it out? How much more valuable is a man than a sheep! So it is lawful on the sabbath to do good. Then he said to the man, Stretch forth your arm. He stretched it forth, and it was restored as sound as the other. But the Pharisees went out and took counsel against him, how they might do away with him.

15 Jesus, knowing this, withdrew from that place. Many followed him; and he healed them all, but charged them not to make him known. This was in fulfilment of the saying of the prophet Isaiah:

18 Behold my Servant, whom I have chosen,
My beloved, in whom my soul delights;
I will put my spirit upon him,
And judgment he will declare to the Gentiles.
19 He will not strive, nor cry aloud,
Nor will any one hear his voice in the streets;
20 The bruised reed he will not break,
The smoking wick he will not quench,
Till he bring forth judgment everlasting;
21 And in his name will the Gentiles hope.

22 Then they brought to him a blind and dumb demoniac; and he healed him, so that the dumb man spoke and saw.
23 And all the people were astonished, and they said, May
24 not this be the Son of David? But the Pharisees, hearing it, said, This man casts out demons only by the power of
25 Beel-zebūl, the chief of the demons. Knowing their thoughts

he said to them, Any kingdom divided against itself is laid waste, and no city or household divided against itself can endure. If Satan casts out Satan, he is divided against himself; how then can his kingdom endure? If I cast out demons by the power of Beel-zebūl, by whose power do your sons cast them out? so they shall be your judges. But if I cast out demons by the spirit of God, then the kingdom of God has come to you. Or how can one enter the house of a strong man, and seize his goods, without first binding the strong man? then he can plunder his house. He who is not with me is against me, and he who gathers not with me scatters. Therefore I say to you, Every manner of sin and blasphemy may be forgiven to men; but the blasphemy against the spirit will not be forgiven. If any one shall speak against the Son of Man, he may be forgiven; but if one shall speak against the holy spirit, he shall not be forgiven, either in this time or in the time to come. Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by the fruit. Offspring of vipers, how can you speak good things, when you are evil? For out of that with which the heart is full the mouth will speak. The good man from his good store brings forth good things; and the evil man from his evil store brings forth evil things. And I tell you, that of every worthless word which men shall speak they shall give account in the day of judgment. For "by your words you will be justified, and by your words you will be condemned."

At that time some of the scribes and Pharisees said to him, Master, we would see a sign from you. He answered them, An evil and faithless generation seeks a sign; but no sign shall be given it but that of Jonah the prophet. [For as Jonah was in the whale's belly three days and three nights, so the Son of Man shall be in the heart of the

41 earth three days and three nights.] The men of Nineveh
will confront this generation at the judgment day, and
will condemn it; for they repented because of Jonah's
42 preaching; yet a greater thing than Jonah is here. The
queen of the south will confront this generation at the
judgment day, and will condemn it; for she came from the
ends of the earth to hear the wisdom of Solomon; yet a
greater thing than Solomon is here.

43 When the evil spirit goes out from the man, it wanders
through waterless regions, seeking a resting place, but
44 finding none. Then it says, I will return to my dwelling
from which I came out; and arriving, it finds it empty,
45 swept and garnished. Thereupon it goes and takes with it
seven other spirits more evil than itself, and they enter
and dwell there; and the last state of that man is worse
than the first. Thus it will be with this evil generation.

46 While he was yet speaking to the people, his mother and
47 his brothers stood outside, desiring to speak to him. And
some one said to him, Your mother and brothers are stand-
48 ing outside, wishing to speak to you. But he said to the
one who told him, Who is my mother, and who are my
49 brothers? And stretching out his hand toward his disciples
50 he said, Behold my mother and my brothers! For whoever
does the will of my Father who is in heaven is my brother,
or sister, or mother.

13 At that time Jesus went out of the house, and sat
2 beside the lake. And a crowd gathered about him, so
that he entered a boat and sat in it, while all the people
3 stood on the shore. And speaking to them many things
4* in parables, he said: A sower went out to sow. And as he
sowed, some seed fell on the road, and the birds came and
5 devoured it. Other seed fell on rocky ground, where there
was not much earth; and the plants sprang up quickly,

because they had no depth of soil; but when the sun arose, 6
they were scorched, and because they had no root, they 7
withered. Other seed fell among thorns, and the thorns 7
grew up and choked the grain. Other seed fell on good *8
ground, and yielded fruit, some a hundredfold, some 9
sixtyfold, some thirtyfold. Let him hear who has ears! 9

The disciples (afterward) came to him and asked, Why 10
do you speak to them in parables? He answered, To you 11
it is given to know the hidden truth of the kingdom of 12
heaven, but to them it is not given. For to him who has 12
will be given, and he will have abundance; but from him 13
who has not will be taken even what he has. Therefore I 13
speak to them in parables, because though looking they 14
do not see, and though listening they do not hear, nor 14
understand. [And for them is fulfilled the prophecy uttered †14
by Isaiah:

Ye shall hear indeed, but not understand;

Ye shall see indeed, but not perceive.

For the mind of this people is dulled; 15

With their ears they can hardly hear,

And their eyes they have tightly closed;

Lest they see with their eyes, hear with their ears,

Understand with their mind, and repent,

And I heal them.]

But blessed are your eyes, for they see; and your ears, for 16
they hear. For verily I say to you, that many prophets 17
and saints longed to see what you see, but saw it not; and 17
to hear what you hear, but heard it not.

Hear then the parable of the sower. When any one hears^{18,19}
the word of the kingdom, but does not understand it, the 18
evil one comes and takes away what had been sown in his 19
heart. This is he who was sown on the highway. And the 20
one planted on stony ground: this is he who hears the 20
word and straightway receives it with joy; but having 21

no root, he endures only for a while; as soon as trouble or persecution comes because of the word, he falls away.

- 22 And the one planted among thorns: this is the man who
listens to the word; but worldly cares and the allurements
23 of wealth choke the word, and it becomes unfruitful. And
the one planted in good ground: this is he who hears the
word and understands it; who bears fruit, and yields, some
a hundredfold, some sixtyfold, some thirtyfold.

- 24 Another parable he set before the people: The kingdom
of heaven is like a man who sowed good seed in his field;
25 but while men slept, his enemy came and sowed tares
26 among the wheat, and went away. So when the grain
27 grew up and bore fruit, then appeared the tares also. And
the servants of the householder came and said to him, Sir,
did you not sow good seed in your field? whence then has
28 it tares? He said to them, An enemy has done this. And
they said to him, Will you then have us go and gather
29 them? But he answered, No, lest in gathering the tares
30 you root up the wheat with them. Let both grow together
until the harvest; then in the time of harvest I will say
to the reapers, Gather first the tares, and bind them in
bundles to burn them; but gather the wheat into my barn.

- 31 Another parable he set before them: The kingdom of
heaven is like a mustard seed, which a man planted in his
32 field; which indeed is the smallest of all seeds; but when
the plant is fully grown, it is the greatest of the herbs,
and becomes a tree, so that the birds of heaven come and
lodge in its branches.

- 33 Another parable: The kingdom of heaven is like leaven,
which a woman hid away in three measures of flour, until
the whole was leavened.

- 34 All these things Jesus said to the people in parables, and
35 only in this way did he speak to them. This was in fulfilment
of the saying of the prophet:

I will open my mouth in parables,

I will utter things hidden since the founding of the world.

Then he left the throng, and went into the house. And his disciples came to him, saying, Explain for us the parable of the tares in the field. He replied, The one who sows the good seed is the Son of Man; the field is the world; the good seed, the true men of the kingdom; the tares, wicked men; and the enemy who sowed them is Satan. The harvest is the end of this age, and the reapers are the angels. As the tares are gathered and burned, so will it be at the end of this age: the Son of Man will send his angels, and they will gather out of his kingdom all the stubborn offenders and evil-doers, and will cast them into the blazing furnace; there will be weeping and gnashing of teeth. Then the righteous will shine as the sun in the kingdom of their Father. Let him hear who has ears.

The kingdom of heaven is like treasure hidden in a field; which a man found, but kept secret; and then in his joy he goes and sells all that he has, and buys that field.

Again, the kingdom of heaven is like a merchant seeking pearls of fine quality. Finding a single pearl of great value, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like a net which was cast into the sea, and gathered fish of every sort; and when it was filled, they drew it to the shore, and sat down and collected the good in vessels, but threw the bad away. Thus it will be at the end of this age: the angels will come and cull out the wicked from among the righteous, and will cast them into the blazing furnace; there will be weeping and gnashing of teeth.

Have you understood all these things? They said to him, We have. And he said to them, So then any man of letters who has received the teaching of the kingdom of heaven is like a householder who brings forth from his store-chamber things new and old.

53 When Jesus had finished uttering these parables, he
54 removed thence; and coming to his own townspeople, he
taught them in their synagogue, so that they said in aston-
ishment, Whence has this man this wisdom and these mar-
55 vellous deeds? Is not this the carpenter's son? Is not Mary
his mother, and James and Joseph and Simon and Judas
56 his brothers? And his sisters, are they not all here with us?
Then where did the man get all this? And they would not
57 believe in him. And Jesus said to them, A prophet is not
without honour except in his own country and his own
58 house. And he did but few wonders there, because of their
unbelief.

14 At that time the fame of Jesus came to the ear of Herod
2* the tetrarch; and he said to his servants, This is John the
Baptist; he has risen from the dead, and therefore these
3 marvels are performed by him. For Herod had seized and
bound John, and put him in prison because of Herodias,
4 the wife of his brother Philip; for John said to him, It is not
5 lawful for you to have her. He would have put him to
death but for his fear of the people, because they held John
6 to be a prophet. But when Herod's birthday was being
celebrated, the daughter of Herodias danced before the
7 company, and pleased Herod, so that he promised with an
8 oath to give her whatever she should ask. She then, having
been prompted by her mother, said, Give me here on a
9 platter the head of John the Baptist. The king was very
reluctant; but by reason of his oath, and because of his
10 table-companions, he ordered it to be given her; and he sent
11 and beheaded John in the prison. Then his head was
brought on a platter, and given to the girl, and she carried
12† it to her mother. And his disciples came and took away
the body, and buried it.

And they came and told Jesus⁷. . . [When Jesus heard it,] he withdrew thence in a boat to a desert place apart; but the people hearing of it followed him by land from the towns. And when he came forth and saw a multitude, he took pity on them, and healed their sick. When evening drew near, his disciples came and said to him, This is a desert place, and the hour is already late; send the people away, so that they may go to the villages and buy food for themselves. But Jesus said to them, They have no need to go away; do you yourselves give them food. They answered, We have here only five loaves and two fish. He said, Bring them here to me. Then he told the people to sit down on the grass; and taking the five loaves and the two fish, he looked up to heaven and uttered the blessing; then he broke the bread and gave it to the disciples, and they to the multitude. And all ate, and were satisfied; and they gathered up the fragments that were left, twelve baskets full. And those who ate were about five thousand men, aside from the women and children.

Thereupon he constrained his disciples to embark in a boat and go before him to the other side, while he should be sending the people away. And when he had dismissed the multitude, he went up into the mountain by himself to pray; and after nightfall he was there alone. Now the boat was already far out in the lake, in distress from the waves, for the wind was contrary. In the fourth watch of the night he came to them, walking on the sea. But the disciples, when they saw him walking on the water, were frightened and said, It is a demon! and they cried out in terror. Thereupon Jesus spoke to them, saying, Take courage, it is I; fear not! Peter said to him, Lord, if it is you, bid me come to you on the water. He said, Come. And Peter

⁷ A passage was omitted here by accident in the Aramaic of Matthew. Mark 6:30, 31 has the original text.

came out of the boat, and walked on the water towards
30 Jesus. But when he saw the wind, he was afraid; and begin-
31 ning to sink he cried out, Lord, save me! Immediately Jesus
put out his hand and laid hold of him, saying, Man of little
32 faith, why did you doubt? And as soon as they came into
33 the boat, the wind ceased. Then those who were in the
boat worshipped him, saying, Surely you are an angel!
34* Passing over, they came to the other side of Gennesaret.
35 When the people of that region knew of his presence, they
sent into all the surrounding country, and brought to him
36 those who were sick; and they besought him that they
might only touch the border of his garment; and those who
touched were healed.

15 At that time there came to Jesus from Jerusalem certain
2 Pharisees and scribes, saying, Why do your disciples
transgress the tradition of our fathers? for they eat their food
3 without washing their hands. He answered, Why do you
yourselves transgress the divine commandment by your
4 tradition? For God said, Honour thy father and thy mother;
and, He who speaks what is hurtful to his father or mother
5 shall surely die. But you say, If a man says to his father or
mother, "The help which you would have received from me
6 is a gift to God," he need not honour his father. Thus you
have made void the word of God by your tradition.
7 Hypocrites, well did Isaiah prophesy of you, when he said:
8 This people honours me with the lips,
But their heart is far away from me;
9 Vainly do they offer me worship,
Teaching doctrines made by men.
10 Then addressing the people he said, Hear, and understand:
11 A man is not defiled by what enters his mouth; but that
which comes out of his mouth can defile him.
12 The disciples came to him and said, Do you know that the

Pharisees were scandalized by your saying? He answered, 13
Every plant which my heavenly Father has not planted
must be rooted up. Let them alone, they are blind guides; 14
and if the blind lead the blind, both will fall into the ditch.
But Peter said, Explain to us your saying. He replied, Do 15,16
you even yet fail to understand? Do you not perceive that 17
whatever enters the mouth goes into the stomach, and then
is sent out by the bowels? But that which goes out of the 18
mouth comes from the heart; and that can defile the man.
For from the heart come evil thoughts, murder, adultery, 19
fornication, theft, false witness, blasphemy. These are the 20
things which defile the man; but eating with unwashed
hands does not defile him.

Leaving that place, Jesus went away into the neighbour- 21
hood of Tyre and Sidon. And a Canaanitish woman of that 22
region came out and cried, Have pity on me, master, son of
David! my daughter is sorely tormented by a demon. He 23
gave her no reply; and his disciples besought him, saying,
Send her away, for she is calling after us. He said to them, I 24
was sent only to the lost sheep of the house of Israel. But 25
the woman came and fell down before him, saying, Master,
help me! He replied, It is not right to take the children's 26
food and throw it to the dogs. She said, True, master; but 27
the dogs eat of the crumbs that fall from their masters'
table. Then Jesus said to her, O woman, great is your faith! 28
Be it done for you as you wish. And at that moment her
daughter was healed.

Departing thence, Jesus came by the sea of Galilee; and 29
he went up into the mountain, and established himself
there. And the people came to him in throngs, bringing 30
with them the lame, the crippled, the blind, the dumb, and
many others; and they laid them at his feet, and he healed
them; so that the people saw in wonder the dumb speaking, 31

the lame walking, and the blind seeing; and they glorified the God of Israel.

- 32 Then Jesus called together his disciples and said to them, I feel pity for the people, for they have been here with me three days, and now have nothing to eat; and I would not send them away fasting, lest they should faint on the way.
- 33 The disciples said to him, Whence could we in a desert place obtain food enough to satisfy so great a multitude?
- 34 Jesus said to them, How many loaves have you? They said,
- 35 Seven, and a few fish. He bade the people sit down on the
- 36 ground; then taking the seven loaves and the fish, and uttering the blessing, he broke and gave to the disciples,
- 37 and they to the multitude. And they all ate and were satisfied; and they gathered up the fragments that were left,
- 38 seven baskets full. And those who ate were four thousand
- 39† men, aside from the women and children. When he had dismissed the people, he embarked in a boat, and came to the vicinity of Magdala.

- 16 Some of the Pharisees and Sadducees came to test him,
- 2 asking him to show them a sign from heaven. He answered them, You say in the evening, Fair weather, for
- 3 the sky is red. And in the morning you say, Foul weather today, for the sky is red and lowering. You know how to interpret the face of heaven, but cannot interpret the signs
- 4† of the times. And he left them, and departed.

- 5 Now when the disciples came across the lake, they forgot
- 6 to take bread with them. Jesus said to them, See that you beware of the leaven of the Pharisees and Sadducees!
- 7 They debated among themselves, saying, Is it because we
- 8 brought no bread? But Jesus perceiving it said, O men of little faith, why do you debate among yourselves because you
- 9 have no bread? Do you not yet understand? nor remember the five loaves of the five thousand, and how many baskets

you took up? Nor the seven loaves of the four thousand, 10
and how many basketfuls you gathered? How is it that you 11
fail to understand that I was not speaking to you of bread?
But beware of the leaven of the Pharisees and Sadducees!
Then they understood that he had not told them to beware 12
of the leaven, but of the teaching, of the Pharisees and
Sadducees.

When Jesus came into the region of Cæsarea Philippi, he 13
asked his disciples, Who do men say that the Son of Man is?
They answered, Some say, John the Baptist; others, Elijah; 14
others, Jeremiah, or one of the prophets. He said to them, 15
But who do you say that I am? Simon Peter answered, 16
You are the Messiah, the Son of the living God. Jesus said *17
to him, Blessed are you, Simon son of John; for flesh and
blood has not revealed it to you, but my Father who is in
heaven. And I say to you, You are Cephas,⁸ and on this 18
rock I will build my church; and the gates of Hades shall
not prevail against it. I will give you the keys of the 19
kingdom of heaven: whatever you bind on earth shall be
bound in heaven, and whatever you loose on earth shall be
loosed in heaven. Then he charged the disciples to tell no 20
one that he was the Messiah.

At that time Jesus began to make known to his disciples 21
that he must go to Jerusalem, and suffer many things at
the hands of the elders and chief priests and scribes, and be
put to death, and on the third day be raised again. Peter
undertook to reprove him, saying, God forbid; this shall 22
not happen to you, Lord! But he turned and said to Peter, *23
Depart, Satan! You are a stumbling-block to me; for your
plans are not those of God, but those of men. Then Jesus *24
said to his disciples, Whoever will follow me, let him

⁸ That is, rock.

- deny himself, and take up his yoke, and come with me.
- 25 For whoever will save his life shall lose it; and whoever
26 will lose his life for my sake shall find it. What will it
profit a man if he shall gain the whole world, but forfeit
his life? or what shall a man give in exchange for his life?
- 27 For the Son of Man will come in the glory of his Father with
his angels, and then will render to every one according to
28 his deeds. Verily I say to you, There are some of those who
stand here who shall not taste of death, till they see the
Son of Man coming in his royal estate.

- 17 Six days later, Jesus took Peter, and James, and John
his brother, and brought them up on a high mountain
2 by themselves. And he was transfigured before them: his
face shone as the sun, and his garments were white as the
3 light. And lo, there appeared to them Moses and Elijah
4 speaking with him. Then Peter said to Jesus, Lord, it is
good for us to be here; if you wish, I will make here three
shelters: one for you, one for Moses, and one for Elijah.
5 Even as he was speaking, a bright cloud enveloped them,
and a voice from the cloud said, This is my beloved Son, in
6 whom I delight; hear him. When the disciples heard this,
7 they fell prostrate, and were in great fear. But Jesus came
8 and touched them, saying, Arise, and fear not. Then looking
up, they saw no one with them but Jesus.
- 9 As they were coming down from the mountain, Jesus
charged them, saying, Tell the vision to no one, until the
10 Son of Man has risen from the dead. And the disciples asked
him, Why do the scribes say that Elijah must first come?
11* He answered, Is Elijah to come and set everything right?
12 I tell you that Elijah has already come, and they did not
know him, but did to him whatever they wished; so also
13 shall the Son of Man suffer at their hands. Then the dis-
ciples understood that he spoke to them of John the Baptist.

When they came to the place where the people were gathered, a man came and knelt before him, saying, Sir, have pity on my son, for he is possessed, and in great misery; for often he throws himself into the fire, and often into the water; and I brought him to your disciples, but they could not heal him. Jesus said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him here to me. Then Jesus rebuked the demon, and it came out of him; and straightway the boy was healed. But the disciples came to Jesus privately and asked, Why could not we cast it out? He answered, Because of your lack of faith; for verily I say to you, If you have faith the size of a mustard seed, you shall say to this mountain, Remove hence, to yonder place; and it shall remove; and nothing shall be impossible for you.

While they were going about together in Galilee, Jesus said to them, The Son of Man is about to be delivered into the hands of men; and they will put him to death; and on the third day he will be raised up. And they were greatly distressed.

When they came to Capernaum, the collectors of the didrachma came to Peter and said, Does your master not pay the tax? He replied, He does. And when he came into the house, Jesus spoke first to him, saying, What do you think, Simon? from whom do the kings of the earth take toll or tribute? from their own sons, or from strangers? And when he answered, From strangers, Jesus said to him, Then the sons are free. But lest we give offence to them, go to the lake and cast a hook; take the first fish that is caught, and on opening its mouth you will find a stater; give this to them for yourself and me.

18 At that time the disciples came to Jesus and asked, Who is greatest in the kingdom of heaven? He called to him

3 a child, and set him in the midst of them, and said, Verily
I say to you, Unless you turn about and become like chil-
4 dren, you shall not enter the kingdom of heaven. Whoever
humbles himself like this child is greatest in the kingdom
5 of heaven; and he who receives one such child in my name,
6 receives me. As for him who leads astray one of these little
ones who believe in me, it would have been better for him
if a great millstone had been hung about his neck and he
7 had been sunk in the depths of the sea. Woe to the world
because of false teaching! There must indeed be pitfalls, but
woe to him through whom the misleading comes!

8 If your hand, or your foot, leads you astray, cut it off,
and cast it from you! Better for you to enter eternal life
maimed or lame than with your two hands, or two feet, to
9 be cast into the eternal fire. If your eye leads you astray,
pluck it out, and throw it away! Better for you to enter
eternal life with only one eye than with both eyes to be
thrown into eternal fire.

10 Beware of despising any of these little ones; for I tell
you that their angels in heaven ever stand in the presence
12 of my heavenly Father. What think you? if a man has a
hundred sheep, and one of them strays away, will he not
leave the ninety-nine on the hills and go in search of the
13 lost one? If then he finds it, I tell you that he rejoices over it
more than over the ninety-nine which had not strayed.
14 So it is not the will of my heavenly Father that any one of
these little ones should perish.

15 If your brother does wrong, go and reason with him
privately; if he listens to you, you have gained your brother.
16 If he will not hear you, take with you one or two others, so
that whatever is said may be confirmed by two or three
17 witnesses. If he then refuses to hear them, tell the matter
to the assembly; if he pays no regard even to the assembly,
18 let him be to you as a Gentile or a publican. Verily I say

to you, whatever you forbid on earth shall be forbidden in heaven; and whatever you permit on earth shall be permitted in heaven. Again I say to you, If two of you shall agree on earth as to anything which they request, it shall be done for them by my Father in heaven. For wherever two or three come together in my name, there am I among them.

Peter then said to him, Master, how often may my brother do wrong to me and have my forgiveness? up to seven times? Jesus answered, I say not, Up to seven times, but up to seventy times seven. Hear a parable of the Kingdom of Heaven. A certain king wished to settle accounts with his officers. In the course of the reckoning, one was brought to him who owed him ten thousand talents. Since the man was unable to pay, his lord gave the order to have him sold, with his wife and children and whatever he had, and payment to be made. But the officer fell down before him, saying, Have patience with me, and I will yet pay you all! His lord felt pity for him, and not only freed him, but also released him from the debt. Now that officer as he went forth found one of his fellows who was owing him a hundred denarii, and he seized him by the throat, saying, Pay me what you owe me! His fellow-officer fell down before him and besought him, saying, Have patience with me, and I will pay you! He would not, but put him in prison until he should pay what was owing. Now the other officers were much distressed when they saw what was done, and they came and told their lord all that had happened. Then his lord summoned him, and said to him, Miserable slave! I forgave you all that debt, when you besought me; should you not also have mercy on your comrade as I had mercy on you? And his lord in wrath gave him over to the jailers until he should pay all that was

35 owing. So also my heavenly Father will do to you, if you forgive not each his brother, from the heart.

19 When Jesus had ended these discourses, he removed from Galilee and came to the district of Judea beyond the Jordan. Very many followed him, and he wrought cures among them there.

3 Some of the Pharisees came to him, to test him, and they asked, Is it lawful for a man to divorce his wife for any
4* and every cause? He answered, Have you not read, that the Creator in the beginning made them male and female;
5 and that it was said, Therefore a man shall leave his father and mother and shall cleave to his wife, and the two shall
6 become one flesh? So they are no longer two, but one flesh. That then which God has joined let no man separate.
7 They said to him, Why then did Moses ordain that one may
8 give a bill of divorcement and put her away? He said to them, It is because of the hardness of your hearts that Moses permitted you to divorce your wives; it was not
9 thus at first. I say to you, that he who puts away his wife, except on the ground of fornication, and marries another, commits adultery.

10* His disciples said to him, If such is the case with man and
11 wife, it is not expedient to marry. He said to them, Not all
12 can receive the saying; only those to whom it is given. There are eunuchs who were born thus from the mother's womb; there are others who were made eunuchs by men; and there are still others who have made themselves eunuchs for the kingdom of heaven's sake. Let him receive it who can.

13 Then there were brought to him children, that he might lay his hands on them and pray for them; but the disciples rebuked them. Jesus said, Let the children come to me, and
14 forbid them not, for of such is the kingdom of heaven. And
15 when he had laid his hands on them, he departed thence.

There came to him one who said, Master, what good 16
 thing shall I do in order to have eternal life? He said to *17
 him, Why do you ask me about the "good thing"? there
 is but one good. But if you wish to enter into life, keep
 the commandments. He said to him, Which one? Jesus 18
 answered, Do not kill, do not commit adultery, do not
 steal, do not bear false witness, honour your father and 19
 mother; and love your neighbour as yourself. The youth 20
 replied, All these I have kept; what lack I yet? Jesus said to 21
 him, If you will be perfect, go, sell your possessions and
 give to the poor, and you will have treasure in heaven;
 and then come and follow me. But the youth when he heard 22
 this went away in sorrow, for he was wealthy.

Jesus then said to his disciples, Verily I say to you, It 23
 is hard for a rich man to enter the kingdom of heaven.
 Again I say, It is easier for a camel to go through the eye 24
 of a needle than for a rich man to enter the kingdom of God.
 The disciples hearing this were dismayed, and said, Who 25
 then can be saved? Jesus looking upon them said, With 26
 men this is impossible, but with God all things are possible.

Peter then said to him, We indeed have left all and 27
 followed thee; what then shall we have? Jesus said to 28
 them, Verily I say to you, that you who have followed
 me, in the new age when the Son of Man shall sit on
 the throne of his glory, you also shall sit on twelve thrones, 29
 judging the twelve tribes of Israel. And every one who has
 left houses, or brothers or sisters, or father or mother or
 children, or lands, for my name's sake, shall receive mani-
 fold, and shall obtain eternal life. But many that are first 30
 shall be last, and the last shall be first.

20 For the kingdom of heaven is like a householder who
 went out early in the morning to hire labourers for his 2
 vineyard. Having agreed with the labourers to pay them a
 denarius per day, he sent them into his vineyard. Going out 3

at about the third hour, he saw others standing idle in the
4 street, and said to them, Go you also into the vineyard,
5 and I will give you whatever is right. So they went. And
again, going out at about the sixth and the ninth hour, he
6 did likewise. At about the eleventh hour he went out and
found still others standing, and said to them, Why are you
7 standing here all day idle? They answered, Because no one
has hired us. He said to them, Go you also into the vine-
8 yard. When evening came, the owner of the vineyard said
to his overseer, Call the workmen and give them their
wage, beginning with those who came last, and ending
9 with the first. Those then who came at about the eleventh
10 hour received each a denarius. When the first came, they
thought that they would be given more; but they also re-
11 ceived each a denarius. They took it, grumbling at the
12 householder and saying, These last-comers worked one
hour, and you put them on a par with us who have borne
13 the burden and heat of the day. He replied to one of them:
Friend, I do you no injustice; did you not agree with me
14 for a denarius? Take what is yours, and go; I choose to
15 pay this latest comer what I pay you. Have I not the right
to do what I wish with my own property? or is it that
16 you are envious because I am generous? Thus the last shall
be first, and the first last.

17 When Jesus was ready to go up to Jerusalem, he took
with him only the twelve, and said to them as they set out,
18 We now are going up to Jerusalem; and the Son of Man will
be betrayed to the chief priests and the scribes, and they
19 will condemn him to death; and he will be delivered up to
the Gentiles to be mocked and scourged and crucified;
and on the third day he will rise.

20 Then the mother of the sons of Zebedee came to him
with her sons, bowing down to ask of him a favour.
21 He said to her, What do you wish? She answered, Com-

mand that these my two sons may sit, one on your right hand and one on your left hand, in your kingdom. Jesus replied, You know not what you ask. Can you drink of the cup which I am about to drink? They said to him, We can. He said to them, You shall indeed drink my cup; but to sit on my right hand and my left is not mine to give, but is theirs for whom it has been prepared by my Father. When the ten heard of this, they were indignant at the two brothers. Then Jesus called them together, and said, You know how the rulers of the Gentiles lord it over them, and how their magnates domineer them. Not so among you; but whoever of you wishes to become great shall be your servant, and he who will be first among you shall be your bondsman; even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.

As they came out of Jericho, a great throng accompanied him. Now there were two blind men sitting by the road; and when they heard that Jesus was passing by, they cried out, Master, son of David, have mercy on us! The crowd rebuked them, bidding them be silent; but they cried out the more, Master, son of David, have mercy on us! Jesus stood, and called them to him, saying, What would you have me do for you? They answered, Master, we would have our eyes opened. Jesus then, moved with pity for them, touched their eyes, and at once they received their sight, and followed him.

21 When they drew near to Jerusalem, and came to Bethpage on the Mount of Olives, Jesus sent two disciples, saying to them, Go into the village opposite you, and there you will find an ass tied, and a colt with her. Loose them, and bring them to me. And if any one says anything

to you, you shall say, Their master has need of them, and
4 he will send them straightway. This was in fulfilment of
the word of the prophet:

5 Say to the daughter of Zion,
Behold, thy king comes to thee;
Humble, riding on an ass,
On a colt, the foal of an ass.

6 The disciples went and did as Jesus had bidden them;
7 they brought the ass and the colt, and put their garments
8 on them, and he sat upon them. Then the most of the
crowd spread their garments in the road, while others
cut branches from the trees and strewed them along the
9* way. From the throng in front and from those behind the
cry went up:

Save the Son of David!

Blest is he who comes in the name of the Lord;

Give him help on high!

10 As he entered Jerusalem, all the city was stirred, saying,
11 Who is this? The crowd answered, This is the prophet
Jesus, from Nazareth of Galilee.

12 Jesus entered the temple, and drove out all those who
were selling and buying in the temple, and overthrew
the tables of the money-changers and the seats of those
13 who were selling doves, saying to them, It is written,
My house shall be called a house of prayer; but you are
14 making it a den of robbers. There came to him in the
temple some who were blind or lame, and he healed them.

15* When the chief priests and the scribes saw the wonders
which he did, and heard the children shouting in the
16 temple, Save the Son of David! they were displeased, and
said to him, Do you hear what these are saying? Jesus
answered, Yes; have you never read, From the mouth of
17 children and infants thou hast ordained praise? And he

left them, and went out of the city to Bethany, where he passed the night.

In the morning, on his way to the city, he was hungry. 18
Seeing a fig tree by the wayside, he came to it, but found on 19
it only leaves. He said to it, Never again shall fruit be
gathered from you; and at once the fig tree withered away.
The disciples saw this with amazement, and said, How 20
could the fig tree wither at once? Jesus answered, Verily 21
I say to you, If you have faith, and do not doubt, you can
do not only this which has been done to the fig tree, but
even if you shall say to this mountain, Be plucked up and
thrown into the sea, it will be done. And whatever things 22
you shall ask in prayer, believing, you shall receive.

When he had come into the temple, the chief priests 23
and the elders of the people came to him as he was teaching,
and said, By what authority do you do these things? and
who gave you this authority? Jesus replied to them, I will 24
put a question to you, and if you answer it for me I will
tell you by what authority I do these things. The baptism 25
of John, whence was it? from heaven, or of men? They
thought it over, saying to themselves, If we say, From
heaven, he will answer, Why then did you not believe
him? And if we say, Of men, we fear the mob, for all hold 26
John to be a prophet. So they said to Jesus, We do not know; 27
and he said to them, Nor do I tell you by what authority
I do these things. What think you of this? A man had two 28
sons. He came to one of them and said, Son, go and work
today in the vineyard. He answered, I will go, sir; but he 29
did not go. Then he came to the other son with the same 30
command. This one answered, I will not; but afterward,
regretting his answer, he went. Which of the two did the 31
will of his father? They said, The latter. Jesus said to
them, Verily I say to you that the publicans and harlots

32* will enter the kingdom of God before you. For John brought you the right way, but you did not believe him. The publicans and the harlots believed him; but you, even when you saw this, did not repent and believe.

33 Hear another parable. A certain householder planted a vineyard, put a hedge about it, dug a winepress in it, and built a watchtower; then he let it out to cultivators, and
34 went abroad. When the fruit season drew near, he sent his
35 servants to the cultivators, to receive his fruit. But the cultivators took his servants, and beat one, killed another,
36 and stoned another. Then he sent other servants, more in number than the first; but they treated them in the same
37 way. Lastly he sent to them his son, thinking, They will
38 respect my son. But the cultivators, when they saw the son, said among themselves, Here is the heir; come, let us kill him, and take possession of his inheritance.
39 So they laid hold of him, threw him out of the vineyard;
40 and killed him. What now will the owner of the vineyard,
41 when he comes, do to those cultivators? They answered, He will deal them a miserable death, and will let out the vineyard to other cultivators, who will render to him the
42 fruits in their seasons. Jesus said to them, Have you never read in the scriptures,

The stone which the builders rejected
Has been made the chief corner stone;
By the Lord has this been done,
And in our eyes it is marvellous?

43* Thus I say to you, The kingdom of heaven will be taken away from you and given to people yielding its fruit.
45 The chief priests and the Pharisees, as they heard his
46 parables, knew that he spoke against them; but when they would have laid hands on him they feared the mob, for the people held him to be a prophet.

22 Again Jesus spoke to them in parables, saying, The kingdom of heaven is illustrated by a certain king, who made a marriage feast for his son. When he sent out his servants to call in those who had been invited to the feast, they would not come. He sent out yet other servants, bidding them say to the invited guests, I have prepared my banquet; my oxen and fatlings are killed, and everything is ready; come to the feast. They took no heed, however, but turned away, one to his field and another to his trading; while still others laid hold of his servants, maltreated them, and killed them. Then the king, enraged, sent his armies and destroyed those murderers, and burned their city. Thereafter he said to his servants, The wedding is ready to take place, but those who were invited were not worthy; go now to the crossroads in the highways, and call in to the marriage feast whomever you find. The servants went out into the roads, and gathered all whom they found, both bad and good; so the wedding chamber was filled with guests. When the king came in to see the guests, he saw there a man who was not wearing a wedding-garment. He said to him, Friend, how is it that you came in here without a wedding-garment? He was silent. Then the king said to the attendants, Bind him hand and foot, and throw him out into the outer darkness. There will be weeping and gnashing of teeth. For many are called, but few are chosen.

Then the Pharisees went and took counsel how they might entrap him in his talk. They sent to him their disciples with some of Herod's men, saying, Master, we know that you are straightforward, and that you teach the way of God sincerely without concern for any one, for you have no regard to the favour of men. Give us now your opinion: Is it right to give tribute to Cæsar, or not? Jesus knew their evil intent, and said, Why do you tempt

19 me, you hypocrites? Show me the tribute money. They
20 brought him a denarius. He said to them, Whose is this
21 portrait and inscription? They said, Cæsar's. He said to
22 them, Render then to Cæsar the things that are Cæsar's,
and to God the things that are God's. They heard this
with wonder, and leaving him went their way.

23 That same day there came to him Sadducees (who say
24 that there is no resurrection). They put to him a question:
Master, Moses said, If a man dies childless, his brother
shall marry the wife and raise up offspring for his brother.
25 Now there were with us seven brothers. The first married
and died, and being without offspring left his wife to his
26 brother. So also did the second, and the third, unto the
27,28 seventh. Last of all, the woman died. In the resurrection
therefore whose wife will she be of the seven? for they all
29 had her. Jesus answered them, You are in error, knowing
30 neither the scriptures nor the power of God. For in the
resurrection they neither marry nor are given in marriage,
31 but are as angels in heaven. And as regards the resurrection
of the dead, have you not read the saying of God to you,
32 I am the God of Abraham, and the God of Isaac, and the
God of Jacob? He is not God of the dead, but of the living.
33 As the people heard this, they were astonished at his
teaching.

34† When the Pharisees heard that he had silenced the
35 Sadducees, they gathered about him. And one of them, a
36 lawyer, put a question to test him: Master, which is the
37† greatest commandment in the law? He answered, Thou
shalt love the Lord thy God with all thy heart, and with
38 all thy soul, and with all thy might. This is the greatest
39* commandment, and the first. Next in value is this, Thou
40 shalt love thy neighbour as thyself. On these two com-
mandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus put

to them this question: What think you of the Messiah? 42
 whose son is he? They replied, The son of David. He said 43
 to them, How then does David by divine inspiration call
 him Lord, saying,

The Lord said to my Lord, 44

Sit thou on my right hand,

Till I put thine enemies

Underneath thy feet?

If then David calls him Lord, how is he his son? 45

No one was able to reply to him, nor from that day on 46
 did any one venture to put questions to him.

23 Then Jesus spoke to the people and to his disciples,
 saying, The scribes and the Pharisees sit in the seat 2
 of Moses. Perform and keep therefore whatever they ordain 3
 for you; but follow them not in their works, for they
 command, but do not perform. They bind heavy burdens 4
 and put them on men's shoulders, but they themselves 5
 will not move them with their finger. All their works
 they do in order to be seen by men: they make their phylac- 6
 teries broad, and their fringes long; they love the chief
 place at feasts, and the foremost seats in the synagogues,
 and salutations in the marketplaces, and to be called of 7
 men Rabbi. But let not yourselves be called Rabbi; for 8
 one is your master, and you all are brothers. And call no 9
 man on earth Abba; for there is for you one Abba, he who
 is in heaven. [Nor be called teachers; for one is your teacher, 10
 namely Christ.] But he who is greatest among you shall 11
 be your servant. He who would exalt himself shall be 12
 humbled, and he who would humble himself shall be
 exalted.

Woe to you, scribes and Pharisees, hypocrites! for you 13
 shut the kingdom of heaven in men's face; you yourselves
 enter not, nor do you permit entrance to those who would

- 15 come in. Woe to you, scribes and Pharisees, hypocrites!
for you compass sea and land to make one proselyte, and
when he has become such you make him twice more the
16 man of Gehenna than yourselves. Woe to you, blind guides,
who say, If a man swears by the temple, it is nothing; but
if he swears by the gold of the temple, he is bound by his
17 oath. Foolish and blind! for which is greater, the gold, or
18 the temple which has made the gold sacred? And again, If
a man swears by the altar, it is nothing; but if he swears
19 by the offering upon it, he is bound by his oath. Blind
men! for which is greater, the offering, or the altar which
20 has made the offering sacred? He therefore who swears
by the altar swears both by it and by all things that are
21 on it; and he who swears by the temple swears by it and
22 by him who dwells in it. He who swears by heaven swears
by the throne of God and by him who sits upon it.
23 Woe to you, scribes and Pharisees, hypocrites! for you tithe
mint and dill and cumin-seed, but leave aside the weightier
matters of the law, justice, and mercy, and faith; these
you should have done, yet not neglecting those others.
24 Blind guides, straining out the gnat and swallowing the
25 camel. Woe to you, scribes and Pharisees, hypocrites! for
you cleanse the outside of the cup and the platter, but
26 within they are full from robbery and intemperance. Blind
Pharisee! cleanse first the inside of the cup, that its outside
27 may also become clean. Woe to you, scribes and Pharisees,
hypocrites! for you are like whitewashed sepulchres, which
outwardly appear beautiful, but within are full of dead
28 men's bones and all uncleanness. So also you outwardly
appear to men to be righteous, but within you are full of
29 hypocrisy and iniquity. Woe to you, scribes and Pharisees,
hypocrites! for you build the tombs of the prophets, and
30 adorn the monuments of the righteous, and say, If we had
been in the days of our fathers, we should not have shared

with them in the blood of the prophets. Thus you bear witness that you are the sons of those who killed the prophets; and you will fill up the measure of your fathers! Serpents, offspring of vipers, how can you escape the judgment of Gehenna? 31 32 33

Therefore (it is said): 34

Behold, I send to you prophets,

And wise men, and teachers;

Some of them ye will slay, and will crucify,

And some ye will scourge in your synagogues,

And pursue them from city to city;

That upon you may come all the innocent blood †35

Poured forth on the earth;

From the blood of Abel the righteous

Unto the blood of Zachariah,⁹

Whom ye slew between temple and altar.

Verily I say to you, All these things will come upon this 36

generation. Jerusalem, Jerusalem, that kills the prophets, 37

and stones those who are sent to her! how often would I

have gathered your children together, as a hen gathers her

brood under her wings; but you would not have it! Behold, *38

your house is soon to be abandoned by you. For I say to you, 39

You shall not see me henceforth, until the time when you

shall say, Blessed is he who comes in the name of the Lord!

24 As Jesus came out from the temple and was going away,

his disciples called his attention to the buildings of the

sanctuary. He said to them, Do you not see all these things? 2

verily I say to you, There will not be left here one stone

upon another, that will not be thrown down. As he sat on 3

the Mount of Olives, the disciples came to him privately,

saying, Tell us when these things will take place, and what

⁹ The Greek adds, *the son of Barachiah*.

is the sign of your coming, and of the end of this age.

4 Jesus answered them, Beware that no one leads you astray.

5 For many will come in my name, saying, I am the Messiah!

6 and will mislead many. You will hear of wars, and rumours of wars; take heed, be not panic-stricken; for these things

7 must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there

8 will be famines and earthquakes in various places. All these

9 things are but the beginning of tribulations. Then they will deliver you up to torture, and will put you to death; and you will be hated by all nations for my name's sake.

10 Thereupon many will fall away, and will betray one

11 another in enmity. Many false prophets will arise, and

12 they will lead many astray. And because of the more and more abounding wickedness the love of the many will grow

13 cold. But he who remains steadfast to the end will be saved.

14* The gospel of the kingdom will be preached in all the world, for a testimony to all the nations; and then will come the end.

15 But when you see the "abomination of desolation," which was spoken of by Daniel the prophet, standing in a holy place (let him who reads understand), then let those

17† who are in Judea flee to the mountains; let him who is on the housetop not come down to take anything from his

18 house; and let him who is in the field not turn back to take his mantle. But woe to those who are with child, and to

20 those who nurse infants, in those days! Pray that your flight be not in the winter, nor on a sabbath. For then

21 there will be such great distress as has not been from the beginning of the world until now, nor shall be again.

22 And unless those days should be shortened, no human being would be saved; but for the sake of the elect those

23 days will be cut short. Then if any one says to you, Here

24 is the Messiah! or, He is there! do not believe it. For false

Messiahs and false prophets will arise, and will show great signs and wonders, so as to lead astray, if possible, even the elect. See, I tell you of this beforehand. If then they say to you, He is in the desert; do not go forth; or, He is in the inner chambers; do not believe it. For as the lightning comes forth from the east and is seen even to the west, so will be the coming of the Son of Man. "Wherever the carcass is, there the vultures gather."

Of a sudden, after the distress of those days, the sun will be darkened, and the moon will not give her light; the stars will fall from the sky, and the heavenly powers will be shaken. Then will appear the sign of the Son of Man in the heavens; and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send his angels with a great trumpet-sound, and they will gather his elect from the four winds, from one end of the heavens to the other.

Learn the lesson of the fig tree: When her branch has now become tender, and its leaves are put forth, you know that the summer is at hand. In like manner, when you see all these things, know that it is near, at the doors. Verily I say to you, Before this generation passes away, all these things will happen. Heaven and earth will pass away, but my teaching will not pass away.

But of that day and hour no one has knowledge; not even the angels in heaven, not even the Son; but the Father alone. As it was in the days of Noah, so will be the coming of the Son of Man. For as in the days before the deluge they were eating and drinking, marrying and giving in marriage, until the very day when Noah entered the ark, and they were unaware until the flood came and swept them all away; so will be the coming of the Son of Man. At that time there will be two in the field; one will be taken, and the other left. Two women will be grinding

with the millstone; one will be taken, and the other left.
42 Watch therefore, for you know not on what day your
43 Lord is coming. Know this, that if the householder knew
in what hour the thief was coming, he would watch, and
44 not let his house be broken into. Be you therefore ready,
for in an hour when you are not expecting it the Son of
45 Man is coming. Who then is the faithful and wise servant
whom his master has set over his household, to give them
46 their food in due season? Blessed is that servant whom his
47 master, when he comes, shall find doing thus. Verily, I say
48 to you, he will set him over all his possessions. But if the
wicked servant says to himself, My master is delaying;
49 and proceeds to beat his fellow-servants, and to eat and
50 drink with the drunken; the master of that servant will
come on a day when he is not looking for him and in an
51* hour when he is unaware, and will divide him his portion
with the faithless. There will be weeping and gnashing
of teeth.

25 At that time the way of the kingdom of heaven will
be like that of ten virgins, who took their lamps and
2 went forth to meet the bridegroom. Five of them were
3 foolish, and five were wise. For the foolish, when they took
4 their lamps, took no oil with them; but the wise took oil
5 in their vessels with their lamps. Now as the bridegroom
6 delayed, they all became drowsy, and fell asleep. At mid-
night there was a cry: The bridegroom is here, come
7 forth to meet him! Then all those virgins arose, and trimmed
8 their lamps. The foolish said to the wise, Give us of your
9 oil, for our lamps have gone out. But the wise answered,
There might not be enough for us and you; go rather to
10 those who sell it, and buy for yourselves. While they were
going away to buy, the bridegroom came; and those who
were ready went in with him to the marriage feast, and

the door was shut. Afterward came also the other virgins, 11
saying, Sir, sir, open to us! But he answered, I tell you 12
truly, I do not know you. Watch therefore, for you know 13
not the day nor the hour.

For thus it will be, as when a man going abroad called 14
his servants and put them in charge of his property. 15
To one he gave five talents, to another two, and to another 16
one; to each according to his ability; and he went away. 17
Then the one who had received the five talents went and 18
traded with them, and gained five more. In like manner he 19
who had the two gained two more. But he who had re- 20
ceived the one went and dug in the ground and buried his 21
master's money. After a long time the master of those 22
servants came, and called them to account. He who had 23
received the five talents came and brought five talents more, 24
saying, Master, you delivered to me five talents; see, I have 25
made five talents besides. His master said to him, Well 26
done, good and faithful servant; you have been faithful over 27
a few things, I will set you over many things; enter into
the joy of your master. He also who had received the two
talents came and said, Master, you delivered to me two
talents; see, I have made two talents besides. His master
said to him, Well done, good and faithful servant; you have
been faithful over a few things, I will set you over many
things; enter into the joy of your master. But he who had
received the one talent came and said, Master, I knew that
you are a hard man, reaping where you have not sown, and
gathering where you have not scattered; so I was afraid,
and went and buried your talent in the ground; see, you
may have your own property. His master said to him,
Wicked and lazy servant! did you know that I reap where I
have not sown, and gather where I have not scattered?
You should have given over my money to the bankers,
so that at my coming I could have received my own

28 property with interest. Take away the talent from him,
29 and give it to him who has the ten talents. For to him
who has will be given, and he will have abundance; but
from him who has not, even what he has will be taken
30 away. And throw out the unprofitable servant into the
outer darkness; there will be weeping and gnashing of teeth.

31 When the Son of Man comes in his glory, and with him
all the angels, he then will sit on the throne of his glory;
32 and before him will be gathered all the nations, and he will
separate them, these from those, as the shepherd separates
33 the sheep from the goats; and he will set the sheep on his
34 right hand, and the goats on the left. Then the king will
say to those on his right hand, Come, blessed of my Father,
take possession of the kingdom prepared for you from the
35 foundation of the world; for I was hungry, and you gave
me food; I was thirsty, and you gave me drink; I was a
36 stranger, and you took me in; naked, and you clothed me; I
was sick, and you visited me; in prison, and you came
37 to me. Then the righteous will answer him: Lord, when
did we see you hungry, and fed you? or thirsty, and gave
38 you drink? When did we see you a stranger, and take you
39 in? or naked, and clothe you? When did we see you sick,
40 or in prison, and come to you? The king will answer
them: Verily I say to you, Inasmuch as you did it to one of
41 the least of my brothers, you did it to me. Then he will say
to those on the left hand, Depart from me, accursed ones,
to the eternal fire prepared for the devil and his angels.
42 For I was hungry, and you gave me no food; I was thirsty,
43 and you gave me no drink; I was a stranger, and you did
not receive me; naked, and you did not clothe me; sick, and
44 in prison, and you did not visit me. Then they also will
reply: Lord, when did we see you hungry, or thirsty, or a
stranger, or naked, or sick, or in prison, and did not serve
45 you? He will answer, Verily I say to you, Inasmuch as you

did not do it to one of the least, you did not do it to me. Then these will go away to eternal punishment, but the righteous to eternal life. 46

26 When Jesus had ended all these discourses, he said to his disciples, You know that in two days the passover is here; and the Son of Man is about to be given up to be crucified. 2

At that time the chief priests and the elders of the people gathered in the court of the high priest, whose name was Caiaphas, and consulted how by some craft they might get possession of Jesus and kill him. But they said, Not during the feast, lest there should be a popular uprising. 3 4 5

Now when Jesus was in Bethany, in the house of Simon the jar-merchant, there came to him a woman who had an alabastrum of very precious ointment, and she poured it on his head, as he was reclining at the table. The disciples saw this with displeasure, and said, Why this waste? for it might have been sold for a high price, and the money given to the poor. But Jesus, hearing this, said to them, Why do you trouble the woman? she has done a good deed in my service. For at all times you have the poor with you, but me you have not always. When she anointed my body with this ointment, she did it to prepare me for burial. Verily I say to you, Wherever the gospel is preached, in all the world, this also which she has done will be spoken of in memory of her. *6 7 8 9 10 11 12 13

Then one of the twelve, he who is called Judas the Traitor, went to the chief priests, and said, What will you give me, if I deliver him up to you? And they weighed out for him thirty silver pieces. Thenceforward he sought for a good opportunity to betray him. 14 15 16

On the first day of the paschal festival, the disciples came to Jesus and said, Where will you have us make ready for 17

18 you to celebrate the passover? He said, Go into the city to such a man, and say to him, The master says, My time is at hand; I would celebrate the passover at your house, with my disciples. The disciples did as Jesus instructed them, and prepared the paschal supper.

20 When evening came, he reclined at the table with the twelve. As they were eating, he said, Verily I say to you that one of you will betray me. They were greatly troubled, and said to him one by one, Not I, master? He answered, One who with me has dipped his hand in the dish will betray me. The Son of Man goes his way as it is written concerning him; but woe to the man by whom the Son of Man is betrayed! better for him if he had not been born. Then Judas, who betrayed him, spoke up and said, Not I, master? He answered, You say it. As they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples, saying, Take and eat; this is my body. And taking a cup and giving thanks, he gave it to them, saying, Drink of it, all of you; for this is my blood of the covenant, shed for many for the pardon of their sins. I say to you, I will not again drink of the fruit of the vine, until the day when I drink it new with you in my Father's kingdom. When they had sung a hymn, they went out to the Mount of Olives.

31 Jesus then said to them, You all will fall away from me this night; for it is written, I will smite the shepherd, and the sheep of the flock will be scattered; but after I have risen, I will go before you to Galilee. Peter said to him, Though all others should fall away from you, I will never fail you. Jesus said to him, Verily I say to you, This night, before the cock crows, you will deny me three times. Peter said, Even if I must die with you, I will not deny you! Likewise also said all the disciples.

36 Then Jesus brought them to a place called Gethsemane; and he said to the disciples, Sit here, while I go yonder and

pray. He took with him Peter and the two sons of Zebedee, 37
and began to be greatly troubled and distressed. He said 38
to them, My soul is in mortal anguish; wait here and
watch with me. Then going on a little, he fell on his face 39
and prayed, saying, My Father, if it is possible, let this
cup pass from me; nevertheless not as I will, but as thou
wilt. Then he came to the disciples and found them sleeping, *40
and said to Peter, Even so could you not watch with me
for a moment? Awake, and pray not to fail in the (approach- *41
ing) trial! The spirit indeed is willing, but the flesh is weak.
Again a second time he went away and prayed: My Father, 42
if this cannot pass by without my drinking it, let thy will
be done. Returning again, he found them sleeping, for their 43
eyes were heavy. Again leaving them he went away, and 44
prayed a third time, saying the same words once more. Then 45
he came to the disciples, and said to them, Would you sleep
now, and take your rest? See, the time is at hand, and
the Son of Man is delivered into the hands of evil men.
Up, let us go; he who betrays me is close at hand. 46

Even while he was speaking, Judas, one of the twelve, 47
came, and with him a great company armed with swords
and cudgels, sent by the chief priests and the elders of
the people. Now he who betrayed him had given them this 48
signal: The one whom I shall kiss is he; lay hold of him.
Straightway he came up to Jesus, saying, Hail, master! and 49
kissed him. Jesus said to him, Friend, do what you came to 50
do. Then they came and laid hands on Jesus, and made
him fast. But one of those with Jesus drew his sword and 51
struck a certain servant of the high priest, cutting off his ear.
Jesus said to him, Put back your sword to its place; for 52
those who take up the sword will perish by the sword.
Or do you think that I could not request my Father, and 53
he even now would send me more than twelve legions
of angels? But how then would be fulfilled the scriptures 54

55 foretelling that thus it must be? Thereupon Jesus said to
the mob, Have you come out as against a robber with
swords and cudgels to take me? I sat daily in the temple
56 teaching, and you did not lay hold of me. But all this has
taken place in fulfilment of the writings of the prophets.
Then all the disciples left him, and fled.

57 Jesus' captors led him away to Caiaphas the high priest,
58 where the scribes and the elders were gathered. And Peter
followed him at a distance, to the court of the high priest,
where he entered and sat with the officers, to see the end.

59† Then the chief priests and the whole council sought to
find witness against Jesus on which he might be put to
60 death; but they found none, although many false witnesses
61 came forward. But at last there came two, who declared:
This man said, I can destroy the temple of God, and rebuild
62 it in three days. Then the high priest arose, and said to him,
Have you nothing to answer? What is it that these testify
63 against you? But Jesus was silent. The high priest said to
him, I adjure you by the living God, that you tell us
64* whether you are the Messiah, the Son of God. Jesus an-
swered, You say it; moreover I tell you, You soon shall see
the Son of Man sitting at the right hand of Power, and
65 coming on the clouds of heaven. Then the high priest rent
his garments, saying, He has uttered blasphemy; what
further need have we of witnesses? for you have heard the
66 blasphemy. What is your verdict? They gave answer,
67 He is deserving of death. Thereupon they spat in his face,
and dealt him blows; while others slapped him, saying,
68 Divine for us, O Messiah! who is it that struck you?

69 Now while Peter was sitting outside in the court, a
certain maidservant came up to him and said, You also
70* were with Jesus the Galilean. But he denied before them
71 all, saying, I do not know him of whom you speak. Then
as he went out into the entry, another one saw him, and

said to those who were there, This man was with Jesus the Nazarene. Again he denied, with an oath: I do not know the man! Shortly after, those who were standing there said to Peter, Certainly you also are one of them, for your speech betrays you. Thereupon he declared, with oath and imprecation, I do not know the man! At that moment a cock crew. Peter remembered what Jesus had said: Before a cock crows you will deny me thrice; and he went out and wept bitterly.

27 In the morning all the chief priests and the elders of the people took counsel against Jesus, to put him to death; and having bound him they led him away and delivered him to Pilate the governor.

Now when Judas his betrayer saw that he had been condemned, he repented, and carried back the thirty silver pieces to the chief priests and elders, saying, I have sinned, betraying innocent blood. But they said, What is that to us? it is your affair. Then he threw the money into the temple, and departed; and he went and hanged himself. The chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, since they are the price of blood. So after consultation they purchased with them the potter's field, as a burial place for strangers. Therefore that field has been called the Field of Blood to the present day. Then was fulfilled the saying of the prophet Jeremiah: I took the thirty silver pieces, the noble price at which he was estimated by the children of Israel, and I gave it for the potter's field, as the Lord commanded me.

So Jesus stood before the governor; and the governor asked him, Are you the king of the Jews? Jesus answered, You say it. But to the accusations of the chief priests and elders he made no reply. Pilate said to him, Do you not hear how many things they witness against you? But he

- gave him no reply, not even to a single charge; so that
15 the governor wondered greatly. Now on a festal day the
governor was accustomed to release to the people a prisoner,
16 at their choice; and they had at that time a noted prisoner
17 named Barabbas. So now that the people were assembled,
Pilate said to them, Whom will you have me release to you?
18 Barabbas, or Jesus the so-called Messiah? For he under-
stood that they had delivered him up because of their
19 jealousy. Now while he was sitting on the judgment-seat,
his wife had sent to him this word: Have nothing to do
with that just man, for I have had great trouble about him
20 today, in a dream. Now the chief priests and the elders
persuaded the crowd to ask for Barabbas and destroy Jesus.
21 So when the governor said to them, Which of the two will
you have me release to you? they answered, Barabbas.
22 Pilate said to them, What then shall I do to Jesus the so-
called Messiah? They all said, Let him be crucified!
23 He said, Why, what crime has he committed? But they
24 cried out all the more, Let him be crucified! Then Pilate,
seeing that he was gaining no advantage, but rather, that,
a tumult was arising, took water and washed his hands
before the crowd, saying, I am innocent of this blood; it is
25 your affair. And all the people answered, His blood is on
26 us, and on our children. Thereupon he released to them
Barabbas; and after scourging Jesus he delivered him over
to be crucified.
- 27 Then the soldiers of the governor took Jesus into the
prætorium, and gathered about him the whole cohort.
28 They unclothed him and put on him a scarlet robe;
29 then weaving a crown of thorns, they put it on his head,
and put a reed in his right hand; and kneeling before him
30 they mocked him, saying, Hail, king of the Jews! And they
spat on him, and took the reed and struck him on the
31 head. When they had had their sport with him, they took

off the robe and clothed him with his garments, and led him away to be crucified.

As they came out, they met a certain farm-labourer named *32
Simon, and compelled him to carry his cross. When they 33
arrived at a place called Golgotha¹⁰ they offered him a 34
potion of wine in a bitter mixture; but when he had tasted
it, he would not drink. When they had crucified him, they 35
divided his garments among them, casting lots; then they 36
sat there and watched him. They had put above his head 37
the inscription of his crime: This is Jesus, the King of the
Jews. With him were crucified two robbers, one on the 38
right hand and one on the left. Those who passed by 39
mocked him, shaking their heads, and saying, You who 40
could destroy the temple and rebuild it in three days, rescue
yourself! If you are the Son of God, come down from the
cross. Likewise the chief priests, with the scribes and 41
elders, said in mockery, He saved others; can he not save 42
himself? King of Israel, is he? Let him now come down
from the cross, and we will believe on him. He trusted in 43
God; let him deliver him now, if he delights in him! for
he said, I am the Son of God. The robbers also, who were 44
crucified with him, reviled him in like manner.

From the sixth hour to the ninth there was darkness 45
over all the land. At about the ninth hour Jesus cried out 46
aloud, saying, Ēlī, Ēlī, lēmā shabaktānī?¹¹ Some of the by- 47
standers who heard this said, He is calling Elijah! Then 48
one of them ran and took a sponge, filled it with vinegar
and put it on a reed, and gave him to drink. But the others 49
said, Hold; let us see whether Elijah comes to rescue him.
But again Jesus cried out aloud; and he expired. And behold, 50
the vail of the temple was rent in two from top to bottom; 51
the earth was shaken, and rocks were cleft; and the tombs 52
were opened, and the bodies of many saints who had died

¹⁰ The Greek adds, *which means, place of a skull.*

¹¹ The Greek adds, *that is, My God, my God, why hast thou forsaken me?*

53 were raised; and after his resurrection they came forth
54 from the tombs and entered into the holy city, and appeared
55 to many. Now the centurion, and those who were with
56 him watching Jesus, when they saw the earthquake and
57 the things which took place, were in great fear, and said,
58 Surely he was a divine being! There were many women
59 there, looking on from a distance, who had followed Jesus
60 from Galilee, to be of help to him; among them were
61 Mary Magdalene, Mary the mother of James and Joseph,
62 and the mother of the sons of Zebedee.

57 Late in the day there came a wealthy man of Arimathæa
58 named Joseph, who himself was a disciple of Jesus. He
59 went to Pilate, and asked for the body of Jesus; and Pilate
60 ordered it to be given to him. Joseph took the body,
61 wrapped it in a clean linen cloth, and laid it in his own new
62 tomb, which he had hewn out in the rock; then he rolled a
63 great stone before the entrance of the tomb, and went away.
64 Now Mary Magdalene and the other Mary were there,
65 sitting opposite the sepulchre.

62* On the following day (that is, after sunset) the chief
63 priests and the Pharisees came together to Pilate, and said,
64 Sir, we remember that that deceiver said, while he was
65 alive, After three days I will rise. Give order therefore
66 that the sepulchre be made secure until the third day, lest
his disciples come and steal him away, and say to the
people, He has risen from the dead; and then the last
delusion will be worse than the first. Pilate said to them,
You have a guard; go and make it as secure as you know
how. So they went and made the tomb secure, sealing the
stone, and accompanied by the guard.

28 In the night between the close of the sabbath and the
dawn of the first day of the week, Mary Magdalene
2 and the other Mary came to see the tomb. And lo, there was
a great earthquake; for the angel of the Lord descended

from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his garment white as snow. For fear of him the watchers were shaken, and became as dead men. The angel said to the women, Fear not; I know that you are seeking Jesus who was crucified. He is not here, for he has risen, as he said; come and see the place where he lay. Then go quickly and say to his disciples: He has risen from the dead, and is now going before you to Galilee; there you shall see him. This was his charge to you. Quickly then they left the tomb, in fear and great joy, and ran to tell his disciples. And lo, Jesus met them, saying, Peace to you! They approached and laid hold of his feet, prostrating themselves before him. Jesus said to them, Fear not; go and tell my brothers that they are to go to Galilee; there they shall see me.

While they were on the way, some of the guard came into the city and told the chief priests all that had taken place. They gathered together with the elders, and after consultation they gave a goodly sum of money to the soldiers, with this instruction: Say, His disciples came by night and stole him away while we were asleep. And if this should come to the governor's ears, we will persuade him and render you secure. They took the money, and did as they were instructed; and this tale has been current among the Jews to the present day.

But the eleven disciples went into Galilee, to the mountain which Jesus had appointed for them there. When they saw him, they prostrated themselves before him; yet scarce believing their eyes. And Jesus came to them and said, All authority has been given to me in heaven and on earth. Go therefore and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the holy spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the world.

The Gospel of Mark

The Gospel of Mark

I The beginning of the gospel of Jesus the Messiah.

²† As it is written in the prophet Isaiah:

³ A voice crying in the wilderness,

Prepare ye the way of the Lord,

Make straight his paths;

⁴ John the Baptist appeared in the wilderness, preaching the
⁵ baptism of repentance for the forgiveness of sins. And there
came out to him all Judea and the people of Jerusalem, and
were baptized by him in the river Jordan, confessing their
⁶ sins. John was clothed with a garment of camel's hair, and
had a leathern girdle about his loins, and his food was
⁷ locusts and wild honey. And he preached, saying, There
will come after me one mightier than I, the thong of
⁸ whose sandals I am not worthy to stoop down and unloose.
I baptize you with water, but he will baptize you with the
holy spirit.

⁹ In those days Jesus, from Nazareth of Galilee, came and
¹⁰ was baptized by John in the Jordan. As he came up out of
the water he saw the skies parted, and the spirit as a dove
¹¹ descending upon him; and there came a voice from heaven:
Thou art my beloved son, in whom I delight.

¹² Thereupon the spirit sent him forth into the desert.
¹³ And he was in the wilderness forty days, tempted by Satan;

and he was with the wild beasts, and angels ministered to him.

Now after the imprisonment of John, Jesus came to Galilee, proclaiming God's message, saying, The time is fulfilled and the kingdom of God is at hand; repent, and believe the message. 14 15

Passing along by the sea of Galilee, he saw Simon and his brother Andrew casting nets into the sea, for they were fishermen. Jesus said to them, Follow me, and I will make you fishers of men. Thereupon they left their nets and followed him. Going on a little farther, he saw James the son of Zebedee and John his brother, who were in a boat mending their nets. He called them also; and leaving their father Zebedee in the boat with the hired servants, they followed him. 16 17 18 19 20

They went into Capernaum; and there, on the sabbath, he entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one having authority, and not as the scribes. Now there was in their synagogue a man with an evil spirit, and he cried out, saying, What have we to do with you, Jesus of Nazareth? have you come to destroy us? I know who you are, Holy One of God! Jesus rebuked him, saying, Be silent, and come out of him. Then the unclean spirit racked him, and with a loud cry came out of him. And all were amazed, so that they asked of one another: What new doctrine is this? He commands with authority even the evil spirits, and they obey him. And his fame went forth at once throughout all the region of Galilee. 21 22 23 24 25 26 27 28

When they had come out of the synagogue they entered the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay ill of fever, and they told him about her. He came and raised her up, taking her by the hand; and the fever left her, and she served them. 29 30 31

32 In the evening, after sunset, they brought to him all the
33 sick and those who were possessed of demons; and the
34 whole city was gathered before the door. And he healed
many who were afflicted with various diseases, and cast out
many demons; nor did he permit the demons to speak,
because they knew him.

35 Far on in the night, as the dawn was approaching, he
36 went forth to a lonely place and there prayed. But Simon
37 and his companions followed after him, and finding him,
38 said, They are all seeking you. He said to them, Let us
go away to the neighboring towns, that I may preach in
39 them also, for with this purpose I came forth. So he passed
through all Galilee preaching in their synagogues and
casting out demons.

40 There came to him a leper, who knelt and besought him,
41 saying, If you will, you can make me clean. Moved with
compassion he put forth his hand and touched him, saying,
42 I will; be cleansed. At once the leprosy was gone from him,
43* and he was clean. Then charging him sternly he sent him
44 away, saying, See that you tell no one; but go and show
yourself to the priest, and offer for your cleansing what
45 Moses prescribed as evidence. But as he went forth he
began to proclaim the matter, publishing it far and wide;
so that Jesus could no longer enter any city openly, but
remained without in unfrequented places; and they came
to him from every quarter.

2 After a time he again entered Capernaum, and it became
2 known that he was lodged there. Many therefore gathered,
3 so that there was no longer room even before the door;
3 and he spoke the word to them. There came to him men
4 bringing a paralytic, borne by four; and being unable to
reach him because of the throng, they uncovered the roof
where he was, and having made an opening they let down

the bed on which the paralytic lay. Jesus, seeing their faith, said to the palsied man, Son, your sins are forgiven. Now some of the scribes were sitting there, and they said to themselves, Why does this man utter such blasphemy? Who can forgive sins but God only? Jesus therefore, perceiving that they so reasoned with themselves, said to them: Why do you harbor these thoughts in your hearts? Which is easier, to say to the palsied man, Your sins are forgiven, or to say, Arise, take up your bed, and walk? But that you may know that the Son of Man has authority on earth to forgive sins—he said to the paralytic, I say to you, Arise, take up your bed, and go to your house. And he arose, and taking up the bed went out before them all; so that they were amazed and glorified God, saying, We have never seen anything like this!

Again he went forth by the sea side; and all the people came to him, and he taught them. As he passed along, he saw Levi the son of Alphaeus sitting at the tax-office, and said to him, Follow me. And he arose and followed him.

It came about that he reclined at table in Levi's house; and a number of publicans and men of bad repute reclined there also with Jesus and his disciples; for there were many of them who followed him. Then the scribes and Pharisees, seeing that he was eating with reprobates and publicans, said to his disciples: Does he eat with publicans and outcasts? Jesus, hearing it, said to them, Those that are sound have no need of a physician, but those that are sick. I came not to call the righteous, but the sinners.

Now John's disciples and the Pharisees were wont to fast. And they came and said to him, Why is it that the disciples of John and of the Pharisees fast, but your disciples do not? Jesus answered, Can the bridal guests fast while the bridegroom is with them? as long as they have him with them they cannot fast. But days will come when

the bridegroom will be taken away from them, and they
21 will fast in that time. No one sews a patch of undressed
cloth into an old garment; otherwise the firm piece draws
away from it, the new from the old, and the rent is made
22 worse. Nor does any one put new wine into old wine-skins;
else the wine will burst the skins, and both wine and wine-
skins are lost.

23 He chanced on a sabbath day to go through grain fields;
and his disciples, in passing, plucked the ears of grain.
24 The Pharisees therefore said to him, Why is it that they do
25 on the sabbath what is not lawful? He answered them,
Have you never read what David did, when he and those
26 with him were needy and hungry; how he entered the house
of God, where Abiathar was the priest, and ate the show-
bread, which none but the priests may eat, and gave it also
27 to his companions? And he said to them, The sabbath was
28 made for man, and not man for the sabbath; therefore man
is master even of the sabbath.

3 On another occasion he entered a synagogue; and there
2 was there a man with a withered arm. They watched
him, to see whether he would heal him on the sabbath,
3 that they might accuse him. He said to the man with the
4 withered arm, Stand forth. Then he said to them, Is it
lawful on the sabbath to do good, or to do harm? to save
5* life, or to destroy it? But they were silent. Looking around
upon them in distress of soul, grieved at the dullness of
their understanding, he said to the man, Stretch forth
your arm. He stretched it forth, and the arm was restored.
6 But the Pharisees went out and took counsel with the
Herodians against him, how they might do away with him.
7 Jesus with his disciples withdrew to the sea, and there
8 followed him a throng from Galilee; also from Judea and
Jerusalem, from beyond Jordan, and from the region of

Tyre and Sidon, people in great number came to him, as they heard what he was doing. He bade his disciples have ready a boat for him, because of the crowd, to keep them from pressing upon him; for he healed many; and for this reason those who were afflicted with diseases thrust themselves upon him in order to touch him. And the evil spirits, when they saw him, fell down before him crying out, You are the Son of God! But he commanded them sternly not to make him known.

He went up on the mountain, and called to him those whom he had chosen, and they came to him. He appointed twelve, to be with him, and to be sent out to preach, and to have authority to cast out demons. Those whom he constituted the twelve were: Simon (to whom he gave the name Cephas), James the son of Zebedee, and John the brother of James (these he called Bănē-r'gesh),¹ Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Thaddeus, Simon of Cana, and Judas the Traitor, he who betrayed him.

Again, as he entered a house, there gathered such a throng that they could not even eat. When the members of his family heard of this, they came out to take charge of him, for they said, He is out of his mind. But the scribes who had come down from Jerusalem said, He has Beel-zebūl; he casts out the demons by the power of their chief. Replying to them in parables, he said: How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand; and if a house is divided against itself, that house cannot stand. If Satan rises against himself and is divided, he can exist no longer, but has an end. Nor can one enter the house of a strong man and seize his goods unless he first binds the strong man; then he can plunder his house.

¹ The Greek adds, *that is, sons of thunder.*

28 Verily I say to you, that all things may be forgiven to men,
29 their sins, and the blasphemies which they utter; but who-
ever shall blaspheme against the holy spirit has never
30 forgiveness, but is guilty of an eternal sin. This, because
they said, He has an evil spirit.

31 His mother and brothers came; and standing outside
32* they sent to call him, for a throng was seated about him.
They said to him, Your mother and brothers outside are
33 seeking you. He answered, Who is my mother, and who
34 are my brothers? And looking about on those who sat
around him, he said, Behold my mother and my brethren!
35 Whoever does the will of God, that one is my brother, or
sister, or mother.

4 Again he taught by the sea side. And a great crowd
flocked to him, so that he embarked on the sea, and sat
2 in a boat while the people were on the shore. And he
taught them many things in parables.

3 In the course of his teaching he said to them, Hear me:
4* A sower went out to sow; and as he sowed, some seed fell
upon the highway, and the birds came and devoured it.
5 Other seed fell on stony ground, where there was little
earth; and at once it sprung up, because the soil had
6 no depth. But when the sun rose upon it, it was parched,
7 and having no root it withered. Other seed fell among
thorns, and the thorns grew up and choked it, and it
8* yielded no fruit. Still other seed fell on good ground, and
brought forth fruit in constant increase, bearing thirtyfold,
9 sixtyfold, a hundredfold. And he said, Who has ears to
hear, let him hear!

10 (Afterward, when they were by themselves, the twelve
and the others who were with him asked him about his
11 parables. He said to them, To you is given the hidden truth
of the kingdom of God; the parables are for those who are

outside; those who "indeed see, but without perceiving; *12
who indeed hear, but without comprehending; lest they
should turn and be forgiven." Do you not understand this *13
parable? Then how will you understand any parable? The 14
sower sows the word. As for the seed on the highway: *15
this is where the word is sown, and as soon as they hear it,
Satan comes and takes away the word which was sown
for them. Likewise that which was sown on stony ground: 16
when they hear the word they at once receive it with joy;
but they have no root, and can only endure for a time; then 17
when tribulation or persecution comes because of the word,
they fall away. Then the other which was sown among 18
thorns: there are those who hear the word, but worldly 19
cares, the seduction of riches, and the eager pursuit of other
things, enter in and choke the word so that it becomes
unfruitful. The seed sown on good ground: those who *20
hear the word and accept it, and bear fruit, thirtyfold,
sixtyfold, a hundredfold.)

He said also to the people: Is a lamp brought in to be 21
put under a peck measure, or under a bed, rather than upon
the lamp-stand? Nothing is concealed but to be revealed, 22
nothing hidden but to be brought to light. Whoever has 23
ears to hear, let him hear! And he said to them, Give heed 24
to what you hear. With the measure which you use will
measure be dealt to you, and more will be added.
For to him who has will be given; but from him who lacks, 25
even what he has will be taken away.

He said, The kingdom of God is as when a man casts 26
seed on the ground; then sleeps and arises, night and day, 27
while the seed sprouts and grows to full height, he knows
not how. The ground of itself yields fruit, first the blade, 28
then the ear, then the full-grown grain in the ear. And when 29
the fruit permits, then the sickle is put in, for the harvest
has come.

30 He said, moreover, How shall we liken the kingdom of
31 † God, or what figure shall we apply to it? It is like a grain
of mustard seed, which is the smallest of all the seeds on
32 earth; but when it is planted, it grows up and becomes the
greatest of herbs, putting out great branches, so that the
birds of the air can lodge in its shelter.

33 With many such parables he delivered to them the
34 message, according as they were able to receive it. He
taught them indeed only in parables; but to his own dis-
ciples, when they were by themselves, he expounded all
things.

35 As it grew late, that same day, he said to them, Let us
36 go over to the other side. So dismissing the people, they
took him with them in the boat in which he was; and other
37 boats accompanied him. And then arose a great tempest,
and the waves broke over the boat, so that it began to fill.
38 Now he was in the stern, asleep on a pillow. They awoke
him, crying, Master, is it nothing to you that we are
39 perishing? He awoke, and rebuked the wind, and said to
the water, Cease, be still! And the wind ceased, and there
40 was a dead calm. He said to them, Why are you afraid?
41 are you still without faith? But they were terrified, and
said to one another, Who then is this, whom even the
wind and sea obey?

5 Then they came to the other side of the lake, to the
2 district of the Gadarenes. And as he landed from the
boat, there met him, coming from the tombs, a man pos-
3 sessed by an evil spirit; one who had his dwelling in the
tombs; nor was it any longer possible to bind him even
4 with chains; for he had often been bound with fetters and
chains, but had torn off the chains and broken the fetters;
5 nor could any one subdue him. Constantly, night and day,

he was in the tombs and on the hills, uttering cries and cutting himself with stones. When he saw Jesus in the distance, he ran and fell down before him, crying out, What have I to do with you, Jesus, Son of the Most High God? I adjure you by God, not to torment me! For he said to him, Come out of the man, evil spirit! And he asked him, What is your name? He answered, My name is Legion, for we are many; and he besought him earnestly not to send them away out of the country. Now there was there on the hillside a great herd of swine feeding; and they begged him: Send us to the swine, and let us enter them. So he gave them leave; and the evil spirits came out and entered the swine, and the herd rushed down the steep bank into the lake, about two thousand, and were drowned in the lake. Those who were herding them fled, and brought the news to the city and the villages, and people came to see what had happened. When they came to Jesus, and saw the demoniac sitting, clothed and sane, the very man who had had the legion, they were afraid. Those who had seen told them what had been done to the demoniac, and about the swine. Thereupon they begged him to depart from their district. As he was embarking in the boat, the man who had been possessed sought to go with him. He did not permit him, but said, Go home to your family, and tell them what the Lord has done for you, and how he has shown you mercy. He went away, and began to proclaim in the Decapolis what Jesus had done for him; and all men wondered.

When Jesus had again crossed over in the boat to the other side, a crowd gathered about him. And while he was still at the lakeside, there came one of the rulers of the synagogue, Jairus by name; and when he saw Jesus he fell at his feet and besought him earnestly, saying, My daughter

is dying; I beg you to come and lay your hands on her, so
24 that her life may be restored. As he went away with him, a
25 crowd followed and pressed upon him. Now there was a
26 woman there who for twelve years had been afflicted with
a flow of blood; and she had suffered much at the hands of
many physicians, spending all that she had, without better-
27 ment, but rather growing worse. Having heard about
Jesus, she came up behind him in the crowd and touched
28 his garment; for she said, If I only touch his clothing, I
29 shall be healed. Immediately the source of her flowing
blood was dried up, and she felt in her body that she was
30 healed of the disease. But Jesus, conscious at once that
healing power had gone out from him, turned about in the
31 crowd and said, Who touched my garments? His disciples
said to him, You see the throng pressing upon you, and
32 can you ask, Who touched me? But he looked about, to
33 see who had done this. Then the woman, frightened and
trembling, knowing what had been done to her, came and
34 fell down before him and told him the whole truth. He said
to her, Daughter, your faith has healed you; go in peace,
and be cured of your affliction.

35 Even as he was speaking, there came from the house of
the ruler of the synagogue messengers who said, Your
36 daughter is dead; why trouble the master any further? But
Jesus, when he heard what they were saying, said to the
37 ruler, Fear not, only believe! He let no one accompany him
but Peter, and James, and John the brother of James.
38 When they came to the ruler's house, and he saw the
commotion and heard the loud weeping and wailing of
39 the women, he entered, and said to them, Why do you
make this tumult of weeping? The child is not dead, but
40 asleep. They derided him; but he made them all go out,
and then took the father and mother of the girl, and his

companions, and went in where the child was. Taking 41
 her by the hand, he said to her, Talītha, koumi!²
 And immediately she arose, and walked; for she was 42
 about twelve years of age. They thereupon were utterly
 astounded; but he charged them strictly to let no one 43
 know of this, and bade them give her something to eat.

6 Departing thence, he came to his own native place; and
 his disciples accompanied him. When the sabbath came, 2
 he proceeded to teach in the synagogue; and all who heard
 were astonished, and said, Where did the man get this?
 and what is this wisdom that has been given him, and 3
 these wonders that are worked by him? Is not this the
 carpenter, the son of Mary, and the brother of James and
 Joses and Judas and Simon? and are not his sisters here 4
 with us? And they took offence at him. Then Jesus said to
 them, A prophet is not without honour except in his own
 country, and among his own kin and in his own house.
 And he could do no great work there, but only healed 5
 a few sick by laying his hands on them. And he wondered 6
 at their unbelief.

Then he passed through the villages round about, teaching.
 He also called together the twelve, and proceeded to send 7
 them out two by two, and gave them authority over evil
 spirits. He bade them take nothing for the way but a staff 8
 only; neither bread, nor pouch, nor money in the girdle;
 but to wear sandals, and not to put on two coats. 9
 He said to them, Whenever you enter a house, lodge there 10
 until you leave that place. And if in any place they will not 11
 receive you, nor listen to you, when you go out thence
 shake off the dust from your feet for witness against them.
 So they went forth, and preached that men must repent; 12

² The Greek adds, *that is, Girl (I command you), arise!*

- 13 and they cast out many demons, and healed many who were sick, anointing them with oil.
- 14* Now Herod the king heard, for the fame of Jesus had gone abroad, and he said, John the Baptist has risen from the dead, and it is by him that these wonders are wrought.
- 15* Others said, It is Elijah; still others, Some one of the
- 16 prophets. But when Herod heard this, he said, It is John,
- 17 whom I beheaded; he has risen. For Herod had sent and arrested John and imprisoned him in chains, because of Herodias, his brother Philip's wife, whom he had married.
- 18 For John had said to Herod, It is not lawful for you to take
- 19 your brother's wife. Herodias laid this up against him, and
- 20* wished to kill him, but could not; for Herod feared John, whom he knew to be a just and holy man; and he treasured up many things which he heard from him, for he heard
- 21 him gladly. But on a festal day, Herod's birthday, when he gave a banquet to his nobles and generals and the chief
- 22† men of Galilee, the daughter of Herodias came in, and with her dancing pleased Herod and those who were feasting with him. Therefore the king said to the girl, Ask what
- 23 you will, and I will give it to you. And he swore to her: Whatever you ask I will give you, even to the half of my
- 24 kingdom. She went out and said to her mother, What shall
- 25 I ask? She answered, The head of John the Baptist. She accordingly went in at once to the king and made her request: I ask that you give me now on a platter the head
- 26 of John the Baptist. The king was exceedingly sorry; yet because of the oath, and his guests, he would not refuse her.
- 27 So he sent a guardsman with the order to bring his head;
- 28 and he went and beheaded him in the prison; then brought his head on a platter and delivered it to the girl, who gave
- 29 it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb.
- 30 Those who had been sent out returned to Jesus together,

and reported to him what they had done and taught. He 31
said to them, Come away with me to a desert place, and
take a little rest. For many were coming and going, and
they had no opportunity even to eat. So they went away 32
by themselves in a boat to a desert place. But many saw 33
them going, and recognized them; and people came run-
ning on foot from all the towns to the place, and arrived
before them. As he came on shore, he saw a great company, 34
and felt compassion for them because they were as sheep
without a shepherd; and he began teaching them many
things. When it was already late in the day, his disciples 35
came to him and said, The place is desert, and the hour
already late; send them away, so that they may go to the 36
farms and hamlets round about, and buy food for them-
selves. He answered, Do you give them something to eat. 37
They said to him, Could we go and buy for two hundred
denarii bread to give them? He asked, How many loaves 38
have you? go and see. They did so, and told him, Five,
and two fish. Then he bade them seat all the people in 39
companies on the green grass. So they reclined in ranks, 40
some of one hundred, and some of fifty. Then he took the 41
five loaves and the two fish, and looking up to heaven he
gave thanks, and broke the bread and gave it to the disciples
to set before them, and the two fish he divided among
them all. And they all ate, and were satisfied. And they 42,43
gathered up twelve basketfuls of fragments of the bread
and fish. Now those who had eaten of the loaves were 44
five thousand.

Thereupon he made his disciples embark and go before 45
him to the other side, to Bethsaida, while he was dismiss-
ing the multitude. When he had taken leave of them, he 46
went away to the mountain to pray. As night came on, 47
the boat was in the middle of the lake, and he was alone
on the land. Seeing them rowing in distress, for the wind 48

was against them, he came to them, at about the fourth watch of the night, walking on the lake; and he would
49† have passed by them. But they, when they saw him walking on the lake, thought that it was a demon, and cried out;
50 for they all saw him, and were terrified. But he spoke to
51 them, saying, Take courage, it is I; do not fear. Then he came to them into the boat; and the wind ceased. They
52 were utterly amazed; for they had not seen the meaning of the miracle of the loaves, but their understanding was deadened.

53 When they came to land on the other side, at Gennesaret,
54 they moored to the shore. As they disembarked, the people
55 at once recognized him, and ran through all that region, and began to bring the sick on litters to the place where
56 they heard that he was. And whenever he entered villages or cities or hamlets, they brought out their sick into the streets, and besought him to let them touch even the border of his garment; and all those who touched him were healed.

7 Now some of the Pharisees and scribes who had come
2 from Jerusalem gathered about him; and they noticed that some of his disciples took their food with unclean
3* hands, that is, without the prescribed ablution. For the Pharisees, and the Jews in general, do not eat at all without first washing their hands, holding fast to the tradition of
4 their ancestors; and when they come in from the marketplace they eat only after washing; and there are many other similar traditions which they observe, such as the
5 washing of cups, pots, and kettles. So the Pharisees and scribes asked him, Why do your disciples not follow the tradition of our forefathers, but eat their food with unclean
6 hands? He said to them, Well did Isaiah prophesy concerning you hypocrites, as it is written:

This people honours me with their lips,

But their heart is far from me.

All in vain do they worship me,

†7

Teaching the doctrines of men.

You forsake the commandment of God, and hold to the tra- 8

dition of men. And he said to them, Do you well, to set 9

aside the ordinance of God in order to keep your tradition? *

For Moses said, Honour thy father and thy mother; and 10

also, He who speaks evil of father or mother shall surely die.

But you say, If a man shall say to his father or mother, *11

“That which you would have received from me for your

support is korbān,”³ so it becomes; and you permit him *12

to do nothing further for his father or mother; making 13

the word of God of no effect by your tradition, which you

have handed down. And there are many similar things that

you do.

Then addressing himself again to the people, he said, 14

Hear me, all of you, and understand. There is nothing which 15

enters the man from without that can render him unclean;

the things which come from within him are what defile

him. When he had left the throng and entered the house, 17

his disciples asked him the meaning of the saying. He said 18

to them, Are even you so slow of understanding? Do you

not perceive that nothing which enters a man from without

can defile him? for it enters not the heart, but the stomach; *19

and passes through the bowel, which purifies all foods.

And he said, That which comes out of the man is what 20

defiles him. For from within, out of the heart of men, 21

proceed evil thoughts, fornication, theft, murder, adultery, 22

covetousness, violence, deceit, licentiousness, envy, blas-

phemy, arrogance, impiety. All these evils proceed from 23

within, and render the man unclean.

³ The Greek adds, *that is, an offering to God.*

24 Departing thence, he entered the region of Tyre. There
he went into a house, intending that no one should know
25 of his presence; but he could not be hid. A certain woman,
whose daughter had an evil spirit, heard of him, and came
26* and fell at his feet. Now the woman was a foreigner, a
Phœnician by birth; and she besought him to cast out the
27 demon from her daughter. He said to her, Let the children
first be filled; for it is not well to take the bread of the
28 children and throw it to the dogs. She answered,
True, master; but even the dogs under the table eat of
29 the children's crumbs. He said to her, For this saying
30 go your way; the demon has gone out of your daughter. She
went away to her home, and found the child lying on the
bed, and the demon gone forth.

31 Then leaving the district of Tyre, he returned by way of
Sidon to the sea of Galilee, through the region of the
32 Decapolis. They brought to him a man who was deaf and
33 dumb, and besought him to lay his hand on him. Taking
him apart from the crowd, he put his fingers into the man's
34 ears, and spat and touched his tongue; then looking up to
35 heaven he sighed, and said to him, Ethpatha!⁴ And his
ears were opened, and the bond of his tongue was loosed,
36 and he spoke plainly. He charged them to tell no one; but
the more he admonished them, the more they noised it
37 abroad. And they were exceedingly amazed, and said, He
has done all things well; he even makes the deaf hear and
the dumb speak.

8 Again at about that time, when a crowd had gathered,
2 and they had nothing to eat, he called his disciples and
said to them, I feel pity for this multitude; for they have
been staying by me for three days, and now have nothing

⁴ The Greek adds, *that is, Be set free!*

to eat. If I send them home fasting, they will faint by the way; and some of them have come from far. His disciples answered him, Whence could we provide this people with food, here in the desert? He asked them, How many loaves have you? They answered, Seven. He bade the people recline on the ground; and taking the seven loaves, he gave thanks and broke them, and gave them to his disciples to distribute to the multitude, and they did so. They had also a few fish; these he blessed, and ordered to be distributed. And they ate, and were satisfied; and they took up seven basketfuls of the fragments left over. The people numbered about four thousand. When he had dismissed them, he straightway embarked in the boat with his disciples, and came to the neighbourhood of Magdalōth.

The Pharisees came out and began to question him, asking him for a sign from heaven, to tempt him. But he, in distress of soul, said, Why does this generation seek a sign? Verily I say, No sign shall be given to this generation. Then leaving them, he embarked again and went away to the other side.

Now they had forgotten to take bread, and had with them in the boat only one loaf. He admonished them, saying, Be on your guard against the leaven of the Pharisees and the leaven of Herod! And as they were debating with one another because they had no bread, he perceived it, and said to them, Why do you debate because you are without bread? do you not yet perceive, nor consider? is your understanding so dull? Though having eyes and ears, do you not see and hear? and do you not remember? When I broke the five loaves for the five thousand, how many basketfuls of fragments did you take up? They said to him, Twelve. And when I broke the seven loaves for the four thousand, how many basketfuls of fragments did you

21 take? They answered, Seven. He said to them, Do you not yet understand?

22 They came to Bethsaida; and there they brought to him
23 a blind man, and besought him to touch him. He took the blind man by the hand and brought him outside the village; then putting spittle on his eyes and laying his hands on
24* him, he asked, Can you see at all? He looked, and said, I see
25 the men, whom I see as trees walking. Then again he put his hands on his eyes, and his sight was cleared, and he was
26 restored and saw everything plainly. He sent him away to his house, with the command, Do not go into the town.

27 Then Jesus and his disciples went forth into the villages of Cæsarea Philippi; and on the way he asked his disciples,
28 Who do men say that I am? They answered, John the Baptist; but some say, Elijah; and others, One of the
29 prophets. He asked them, Who do you say that I am?
30 Peter answered, You are the Messiah! But he charged them to tell no one about him.

31 Then he proceeded to teach them that the Son of Man must suffer much, and be rejected by the elders and chief priests and scribes, and be put to death, and after three
32 days rise again; and he said this plainly. But Peter under-
33* took to reprove him; whereupon he turned, and facing his disciples rebuked Peter, saying, Away with you, Satan! Your thoughts are not of God, but of men.

34* Calling to the people with his disciples, he said to them, Whoever will follow me, let him deny himself and take up
35 his yoke, and come with me. Whoever would save his life will lose it; and whoever would lose his life for me and for
36 the gospel will save it. For of what use is it to a man to
37 gain the whole world and lose his life? For what should
38 a man give in exchange for his life? Whoever is ashamed of me and of my teaching, in this unfaithful and sinful

generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy
9 angels. And he said to them, Verily I say to you,

There are some of those standing here who shall not taste death till they see the kingdom of God coming with power.

After six days Jesus took Peter, James, and John, and
brought them upon a high mountain by themselves. And
he was transfigured before them; his garments became
glistening white exceedingly, as no fuller on earth could
whiten them. And there appeared to them Elijah with
Moses, and they were talking with Jesus. Then Peter spoke,
saying to Jesus, Rabbi, it is good for us to be here; let us
make three booths; one for you, one for Moses, and one for
Elijah. For he knew not what to say; for they were fright-
ened. Then a cloud overshadowed them, and out of the
cloud came a voice: This is my beloved Son; hear him. And
immediately, as they looked about, they no longer saw
any one with them but Jesus only.

As they came down from the mountain, he charged them
to tell no one what they had seen, till after the Son of Man
should have risen from the dead. They laid hold of the
saying, questioning what this rising from the dead might
mean. They also asked him: How is it that the scribes say
that Elijah must first come? He said to them, Is indeed
Elijah, coming first, to set everything in order? how then
is it written of the Son of Man that he must suffer many
things and be despised? But I tell you that Elijah has
indeed come, and they have done to him what they would.
[So also the Son of Man must suffer at their hands], as
is written concerning him.

When they came to the disciples, they saw a crowd about
them, and scribes disputing with them. As soon as the
crowd saw him, they ran toward him in excitement, and

- 16 greeted him. He asked them, Why are you disputing with
17 them? A man out of the crowd answered him, Master, I
brought to you my son, who is possessed by a dumb spirit.
18 Whenever it seizes him, it throws him to the ground, and
he foams at the mouth and grinds his teeth; and he is
pining away. And I charged your disciples to cast it out,
19 but they were not able. He said to them, O unbelieving gen-
eration, how long shall I be with you? how long shall I
20 bear with you? Bring him to me. So they brought him to
him. As soon as the spirit saw him, it convulsed the boy,
21 and he fell to the ground and wallowed, foaming. He asked
his father, How long a time has he been in this condition?
22 and he said, From childhood. And it often has cast him
into the fire, and into the water, to destroy him; but if
you are able to do anything, have pity on us and help us.
23* Jesus said to him, If *you* are able; all things are possible to
24 him who has faith. Thereupon the father of the boy cried
25 out, I believe; help my lack of faith! When Jesus saw that
the crowd was rapidly increasing, he gave sharp command
to the unclean spirit, saying to it, Dumb and deaf spirit,
I command you, come out of him, and enter him no more!
26 Crying out, and strongly convulsing him, it came forth;
and he was like a corpse, so that many said, He is dead.
27 But Jesus, taking him by the hand, raised him up, and he
stood erect.
28 When he had entered a house, his disciples asked him
29* privately, Why could not we cast it out? And he said to
them, Such as this cannot by any means be cast out, not
even by prayer.
30 Going forth from that place, they passed through Galilee;
31 and he would not have it known. But he taught his dis-
ciples, saying to them, The Son of Man is to be delivered
into the hands of men, and they will kill him; and three

days after his death he will arise. But they did not understand the saying, and were afraid to question him. 32

So they came to Capernaum. When they were in the house, he asked them, What were you discussing on the way? They were silent; for on the way they had been disputing with one another, who was the chief. Seating himself, he called the twelve, and said to them, Whoever will be first, shall be last of all, and servant of all. And taking a child, he put him in the midst of them, and taking him in his arms he said to them, Whoever shall receive one of such children in my name, receives me; and whoever receives me, receives not me, but him who sent me. 33 34 35 36 37

John said to him, Master, we saw some one casting out demons in your name, and we forbade him, because he was not following us. But Jesus said, do not forbid him; for no one can do wonders in my name and straightway speak ill of me; for whoever is not against us is for us. If any one shall give you a cup of water to drink, because you are followers of the Messiah, verily I say to you, he shall not fail of his reward. And if any one shall lead astray one of the least of those who believe, it would be better for him if an upper millstone had been hung about his neck and he had been cast into the sea. If your hand cause you to stumble, cut it off. It is better for you to enter maimed into life, than with two hands to go into Gehenna, into the fire which is not quenched. And if your foot cause you to stumble, cut it off. It is better for you to enter life lame, than with your two feet to be cast into Gehenna. And if your eye cause you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye, than with two eyes to be cast into Gehenna; "where their worm dies not, and the fire is not quenched." 38 39 40,41 42 43 45 47

Whatever would spoil, is salted. Salt is good; but if it 49,*50

should lose its saltiness, with what could you season it? Have salt in yourselves, and pass it on to your fellows.

10 Departing thence, he came into the district of Judea, and beyond the Jordan; and crowds again gathered about him, and again he taught them, as was his custom.

2 There came to him certain Pharisees, purposing to test him, and they asked, Is it lawful for a man to divorce his wife?

3 He answered them, What commandment did Moses give

4 you? They said, Moses gave permission to divorce by

5 writing a bill of separation. Jesus said to them, Because of the hardness of your hearts he wrote for you this ordinance.

6* At the beginning the Creator made them male and female;

7 "therefore a man shall leave his father and mother;

8 and the two shall become one flesh." So then they are no

9 longer two, but one flesh; and what God has joined together, let not man put asunder.

10 When they were again in the house, the disciples ques-

11 tioned him about this matter. He said to them, Whoever

divorces his wife, and marries another, commits adultery

12* against her; and if she who has been divorced by her husband marries another, he commits adultery.

13 They brought to him children, in order that he might

14 touch them; but the disciples rebuked them. When Jesus

saw it, he was displeased, and said to them, Let the children

come to me, do not restrain them; for of such is the kingdom

15 of God. Verily I say to you, Whoever shall not receive the

16 kingdom of God as a child shall not enter it. And he took

the children in his arms and blessed them, laying his hands upon them.

17 As he went forth on his way, a man came running, and

knelt before him, asking, Good master, what shall I do

18 in order to gain eternal life? Jesus said to him, Why do you

19† call me good? Only one is good, namely God. You know

the commandments: Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Honour your father and mother. He replied, Master, all these I have kept, 20
from my youth. Jesus observing him loved him, but said 21
to him, There is one thing that you lack; go and sell whatever you possess, and give to the poor; then come, and follow me. But his face fell at the saying, and he went 22
sadly away; for he was one who had great possessions.

Then Jesus looking about said to his disciples, How hard 23
it is for those who have wealth to enter the kingdom of God! The disciples wondered at his words. But Jesus again 24
said to them, Children, how difficult it is to enter the kingdom of God. It is easier for a camel to pass through 25
the eye of a needle than for a rich man to enter the kingdom of God. They then were still more astonished, and said 26
to him, Who then can be saved? Jesus looking upon them 27
said, With men it is impossible, but not with God; for God all things are possible.

Peter said to him, We indeed have left all, to follow you. 28
Jesus replied, Verily I say to you, There is no one who 29
leaves home, or brothers or sisters, or mother or father, or children, or lands, for my sake and for the gospel, but shall receive a hundredfold even now in this time [houses, and 30
brothers and sisters, and mother, and children, and lands, with persecutions]; and in the world to come eternal life. 31
Many who are first shall be last, and the last first.

They were on the road, going up to Jerusalem. Jesus, 32
going before them, was in deep distress; and they, as they followed on, were afraid. Again he took the twelve, and proceeded to tell them the things that were about to happen to him, saying, Now we are on our way to Jerusalem; and 33
the Son of Man will be delivered up to the chief priests and the scribes; and they will condemn him to death and deliver him to the Gentiles; and they will mock him and 34

spit upon him and scourge him, and will kill him; and after three days he will rise again.

35 James and John, the sons of Zebedee, came to him, saying,
Master, we wish you to do for us what we are about to
36 request of you. He said to them, What do you wish me to
37 do for you? They said to him, Grant us to sit, one on your
right hand and the other on your left, in your glory.
38 Jesus said to them, You do not know what you are asking.
Can you drink the cup which I drink, or be baptized with
39 my baptism? They replied, We can. Jesus said to them, You
may indeed drink the cup which I drink, and be baptized
40 with my baptism; but to sit on my right hand or my left
is not mine to give; but it is for those for whom it has
41 been prepared. When the ten heard this, they were indig-
42 nant at James and John. Jesus called them to him and said
to them, You know that the reputed rulers of the Gentiles
lord it over them, and their great ones govern them with
43 arbitrary power. Not so among you; but he who will be
44 great among you shall be your servant, and he who will
45 be first among you shall be bondservant of all. For indeed
the Son of Man came not to be served, but to serve, and to
give his life as the ransom for many.

46 So they came to Jericho. And as he went out of Jericho,
with his disciples and a numerous company, Bartimæus,⁵
47 a blind beggar, was sitting beside the road. When he
heard that it was Jesus of Nazareth, he began crying out,
48 Jesus, son of David, have pity on me! Many commanded
him to hold his peace; but he cried out all the more, Son
49 of David, have pity on me! Jesus stood still, and said, Call
him. So they called the blind man, saying to him, Courage;
50 up, he is calling you! He threw off his cloak, leaped up,
51 and came to Jesus. Jesus said to him, What do you wish

⁵ The Greek adds, *the son of Timæus*.

me to do for you? The blind man answered, Master, I would see! Jesus said to him, Go; your faith has healed you. And at once he received his sight, and followed him on his way. 52

II When they drew near to Jerusalem, at Bethpage [and Bethany] on the Mount of Olives, he sent two of his disciples, saying to them, Go into the village before you; and as you enter it you will find a colt tied, on which no man has ever ridden; loose it and bring it. If any one asks you why you are doing this, say, Its master has need of it, and will send it back here straightway. So they went away, and found a colt tied outside a door on the street; and they loosed it. Some of those who were standing there said to them, What are you doing, loosing the colt? They answered them as Jesus had ordered; and they permitted them. So they brought the colt to Jesus, and put upon it their garments; and he rode upon it. Many then spread their garments on the road, and others leafy branches which they had cut from the fields. And those who went before, and those who followed, cried, 2 3 4 5 6 7 8 9

God save him!

Blessed is he who comes in the name of the Lord;
Blessed the coming kingdom of our father David! *10

God in heaven save him!

Entering Jerusalem, he went into the temple; and when he had looked about upon all things, he went out to Bethany with the twelve, for the hour was now late. 11

On the morrow, as they came out from Bethany, he was hungry. Seeing at a distance a fig tree covered with leaves, he approached to see whether he might find fruit on it; but when he came up to it he found nothing but leaves; for it was not (yet) the time for figs. He said to it, 12 13 14

Let no man ever again eat fruit from you! And the disciples heard it.

- 15 When they came to Jerusalem, he entered the temple, and proceeded to drive out those who were selling and buying in the temple; and he overturned the tables of the money-changers and the seats of those who sold the doves;
16 and he would not permit any one to carry a vessel through
17 the temple. And he taught them, saying, Is it not written, "My house shall be called a house of prayer for all the
18 nations"? but you have made it a den of robbers. The chief priests and the scribes heard of this, and sought some way of making an end of him; for they feared him, because all the common people were in excitement over his teaching.

- 19 Now every evening they went out from the city.
20 And as they passed by in the morning, they saw the fig
21 tree withered from the roots. Peter remembering said to him, See, master, the fig tree which you cursed has with-
22,23 ered. Jesus said to them, Have faith in God. Verily I say to you, Whoever shall say to this mountain, Be taken up and cast into the sea! and shall not doubt in his heart, but believe that what he says will take place; it shall be done
24 for him. Therefore I say to you, Whatever you pray for and ask; believe that it is yours, and you shall have it.
25 And when you stand to pray, forgive whatever you may have against any man; in order that your Father who is in heaven may forgive you your trespasses.

- 27 So they came again to Jerusalem; and as he was going about in the temple, the chief priests and the scribes and
28 the elders came to him and said, By what authority are you doing these things? or who gave you permission to do
29 them? Jesus said to them, I will put one question to you; and if you answer it, I will tell you by what authority I do
30 these things. The baptism of John, was it of heaven, or of

men? answer me. They debated among themselves, saying, 31
 If we say, Of heaven, he will say, Why then did you not
 believe him? But if we say, Of men,—they feared the 32
 people; for all held John to be truly a prophet. So they said 33
 to Jesus, We do not know. And Jesus said to them, Nor do
 I tell you by what authority I do these things.

12 He spoke to them in parables, saying, A man planted
 a vineyard, surrounded it with a hedge, dug a wine-
 press, and built a tower; then he let it to husbandmen, and
 left the country. At the proper time he sent a servant to 2
 the husbandmen, to take from them some of the fruit of
 the vineyard. But they took him and beat him, and sent 3
 him away empty-handed. Again he sent to them another †4
 servant, and him they covered with blows and otherwise
 maltreated. He sent another, and him they killed; then 5
 many others; some of whom they beat, while others they
 killed. Yet one he had, a beloved son. He sent him last of 6
 all to them, saying, They will respect my son. But the 7
 husbandmen said among themselves, This is the heir; come,
 let us kill him, and the estate will be ours! So they laid 8
 hold of him and killed him, and threw him out of the
 vineyard. What will the owner of the vineyard do? He will 9
 come and destroy the husbandmen, and give the vineyard
 to others. And have you not read this scripture: 10

The stone which the builders rejected

Has been made the chief corner stone;

By the Lord has this been done, 11

And in our eyes it is marvellous?

They wished to lay hold of him, but feared the people; 12
 for they perceived that he uttered the parable against them.
 And they left him, and went away.

Some of the Pharisees and of the Herodians were sent to 13
 him, to entrap him in his utterances. They came and said 14

to him, Master, we know that you are straightforward, and care not for any one; for you regard no man's person, but teach the way of God in truth. Is it right to give tribute to Cæsar, or not? Shall we give, or shall we not give?

- 15 But he perceived their guile, and said to them, Why are
16 you tempting me? Bring a denarius and let me see it. They
brought it; and he said to them, Whose are this portrait
17 and the inscription? They said to him, Cæsar's. Jesus said,
Render to Cæsar the things that are Cæsar's, and to God
the things that are God's. And they were amazed at him.

- 18 There came to him Sadducees (who say that there is no
19 resurrection), and questioned him, saying, Master, Moses
prescribed for us, that if a man having a brother should
die, leaving a wife but no child, his brother should take
20 the wife and raise up offspring for his brother. There were
seven brethren. The first took a wife, but died without
21 issue. Then the second took her, and died without issue;
22 then the third likewise; and the seven left no offspring.
23 Last of all the woman died. In the resurrection, whose
wife among them shall she be? for the seven had married
24 her. Jesus said to them, Are you not in error through
25 knowing neither the scriptures nor the power of God? For
when they rise from the dead, they neither marry nor are
26 given in marriage, but are as the angels in heaven. And
concerning the dead, that they are raised: have you not
read in the book of Moses, in the account of the burning
bush, how God spoke to him, saying, I am the God of
27 Abraham, and the God of Isaac, and the God of Jacob? He
is not the God of the dead, but of the living. You are
greatly in error.

- 28 One of the scribes, who had heard their discussion, and
perceived that he had answered them well, came and asked
29 him, What commandment is the first of all? Jesus answered,
The first is: Hear, O Israel; The Lord our God is one Lord;

and thou shalt love the Lord thy God with all thy heart, †³⁰
 and with all thy soul, and with all thy strength. Next
 comes this: Thou shalt love thy neighbour as thyself. There ³¹
 is no other commandment greater than these. The scribe ³²
 said to him, Master, you say well and truly that he is
 one, and there is no other beside him; and to love him with ³³
 all the heart, and all the understanding, and all the strength,
 and to love his neighbour as himself, is more than all ³⁴
 whole burnt offerings and sacrifices. Jesus, seeing that he
 had answered wisely, said to him, You are not far from
 the kingdom of God. And thenceforth no one ventured to
 put questions to him.

As Jesus taught in the temple, he said, How is it that ³⁵
 the scribes say that the Messiah is the son of David?
 David, speaking by the holy spirit, said: ³⁶

The Lord said to my Lord,

Sit on my right hand,

Until I make thy foes

A footstool for thy feet.

David calls him Lord; how then is he his son? And the ³⁷
 common people heard him gladly.

In the course of his teaching he said, Beware of the ³⁸
 scribes, who love to walk about in long robes, and to
 receive salutations in the marketplaces, and to have the ³⁹
 chief seats in the synagogues and the places of honour at
 feasts; who devour widows' property, and make a show ⁴⁰
 of lengthy prayers! they shall receive the severer condem-
 nation.

As he sat opposite the treasury, he saw how the people ⁴¹
 were depositing money in the chest; and many who were
 wealthy put in much. And a poor widow came and put in ⁴²
 two mites.⁶ Calling his disciples, he said to them, Verily ⁴³

⁶ The Greek adds, *that is, one quadrans.* .

- 44 I say to you, This poor widow put in more than any of those who have given to the treasury; for they all gave out of their abundance; but she out of her poverty put in all that she had, her whole livelihood.

- 13 As he went out of the temple, one of the disciples said to him, Master, see, what stones and what buildings! Jesus said to him, You see these great buildings? There shall not be left here one stone on another, which shall not be thrown down. As he sat 'on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately: Tell us, when will these things take place? and what will be the sign, when all this is about to be accomplished? Jesus said to them, Beware lest any man lead you astray. Many will come in my name, saying, I am he, and will mislead many. And when you hear of wars, and hear reports of battles, be not alarmed; these must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in sundry places; there will be famines; these things are the beginning of woes.
- 9 Take heed to yourselves. You will be delivered up to councils, and in synagogues you will be beaten; you will stand before rulers and kings for my sake, to give them testimony. And the gospel must first be preached to all the nations. When they take you and deliver you over to judgment, be not anxious beforehand what you shall say; but say that which is given you at the time; for it is not you speaking, but the holy spirit. Brother will deliver up brother to death, and the father his child; children will rise up against their parents, and compass their death. You will be hated by all for my name's sake; but he who remains steadfast to the end shall be saved.
- 14 When you see "the abomination of desolation" standing

where it should not (let him who reads understand!), then let those who are in Judea flee to the mountains; let him †¹⁵ who is on the housetop not go in to take anything from the house; and let him who is in the field not turn back to take his coat. But woe to those who are with child or who give suck in those days! Pray that it may not be in the winter. For those days will be tribulation such as has not been from the beginning of God's creation until now, nor ever shall be. And if the Lord had not cut the time short, no man would remain alive; but for the sake of the elect, whom he has chosen, he has shortened the days. If any man shall then say to you, See, here is the Messiah! or, He is there! do not believe him. For false Messiahs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, even the elect. But be warned; I have told you all things beforehand. ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³

In those days, after that tribulation, the sun will be darkened, and the moon will not give her light; the stars will fall from heaven, and the powers on high will be shaken. Then the Son of Man will appear, coming in the clouds with great power and glory. Thereupon he will send †²⁷ forth the angels and gather the elect from the four winds, from one end of the earth to the other. ²⁴ ²⁵ ²⁶

Heed the lesson of the fig tree. When her branch has now become tender, and its leaves are put forth, you know that the summer is at hand. In like manner, when you see these things taking place, know that it is nigh, at the doors. Verily I say to you, Before this generation passes away, all these things will happen. Heaven and earth will pass away, but my teaching will not pass away. ²⁸ ²⁹ ³⁰ ³¹

But of that day or the hour no one has knowledge; not even the angels in heaven, not even the Son; but only the Father. See that you keep watch; for you know not when the time will arrive. It is as when a man leaving his ³² ³³ ³⁴

house to go abroad, and allotting to his servants their responsibility, to each one his task, commands the door-
35 keeper to watch. Watch therefore; for you know not when
36 the master of the house will come; whether in the evening,
37 or at midnight, or at cock-crow, or in the morning; lest
coming suddenly he should find you sleeping. What I say
to you I say to all, Watch!

14 It was now two days before the feast of the passover
and the unleavened bread; and the chief priests and
the scribes were seeking for some device by which they
2 might take him and kill him. But they said: Not in the
festal assembly, lest there should be a tumult of the people.
3* Now when he was in Bethany, in the house of Simon the
jar-merchant, as he reclined at table, a woman brought an
alabaster flask of ointment, nard pure and costly; and
4 breaking the flask, she anointed his head. But there were
some who in indignation said among themselves, Why this
5 waste of the ointment? For it might have been sold for
more than three hundred denarii, to be given to the poor.
6 And they were incensed at her. But Jesus said, Let her
alone; why do you trouble her? She has done a good thing
7 in anointing me. For the poor you have always with you,
and whenever you will you can benefit them; but me you
8 have not always. She has done what she could; she has
9 anointed my body beforehand for burial. Verily I say to
you, wherever the gospel is preached, in all the world, this
which she has done will be told in her memory.
10 Then Judas the Traitor, one of the twelve, went away to
11 the chief priests, to betray him to them. They heard him
joyfully, and promised to give him money. And he sought
a convenient way of delivering him up.
12 Now on the first day of the feast of unleavened bread,
the day of the passover sacrifice, his disciples said to him,

Where do you wish us to go and make ready for you to celebrate the passover? He sent two of his disciples, saying 13
to them, Go into the city, and there will meet you a man carrying a jar of water. Follow him; and where he enters, 14
say to the proprietor of the house, The master asks, Where is the guest-room for me, where I may celebrate the passover with my disciples? And he will show you a large 15
upper room ready furnished; there make preparation for us. So the disciples went forth and entered the city, and found 16
as he had said to them; and they made ready the paschal supper.

When it was evening he came with the twelve. 17
As they were reclining and eating, Jesus said, Verily I say 18
to you, One of you, one who is eating with me, will betray me. They were distressed, and said to him one by one, 19
Is it I? He said to them, It is one of the twelve, one who 20
dips with me in the dish. The Son of Man must indeed go, 21
as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born.

As they were eating, he took bread, and having uttered 22
the blessing, he broke it and gave it to them, saying, Take it; this is my body. And taking a cup, and giving thanks, 23
he gave it to them, and they all drank of it. And he said 24
to them, This is my blood of the covenant, which is shed for many. Verily I say to you, I will not again drink of 25
the fruit of the vine until that day when I shall drink it new in the kingdom of God.

When they had sung a hymn, they went out to the 26
Mount of Olives. Jesus said to them, You all will fail me; 27
for it is written, I will smite the shepherd, and the sheep will be scattered. But after I am raised up, I will go before 28
you into Galilee. Peter said to him, Even if all shall fail 29
you, yet will not I. But Jesus said to him, Verily I say 30

31 to you, In this very night, before the cock shall crow twice,
32 you will deny me thrice. But he spoke vehemently, Even
33 if I must die with you, I will not deny you! And so they
34 all said.

35 They came to a place called Gethsemane; and he said to
36 his disciples, Sit here, while I pray. And he took with
37 him Peter and James and John, and began to be deeply
38 agitated and distressed. And he said to them, My soul is
39 distressed to the utmost; remain here, and watch. Then
40 going on a little farther, he threw himself on the ground,
41 and prayed that if it were possible the hour might pass
42 away from him. And he said, Father, all things are possible
43 for thee; take away this cup from me; yet not what
44 I will, but what thou wilt. And he came and found them
45 sleeping, and said to Peter, Simon, are you sleeping? could
46 you not watch for one brief space? Awake, and pray not to
47 fail in the (approaching) trial! The spirit indeed is willing,
48 but the flesh is weak. Again he went away and prayed;
and again returned and found them sleeping, for their eyes
were heavy; and they knew not what to answer him.
Coming the third time, he said to them, Will you sleep
now, and take your rest? already the time has come; the
Son of Man is delivered into the hands of evil men. Up,
let us go; he who betrays me is close at hand.

Even while he was speaking, Judas (one of the twelve!)
approached, and with him a company armed with swords
and cudgels, sent by the chief priests and the scribes and
the elders. Now the betrayer had given them a token,
saying, The one whom I shall kiss is he; lay hold of him,
and take him away securely. So he came up to him and
said, Master! and kissed him. Then they laid their hands
on him, and made him fast. But one of those who stood
by drew his sword and struck a servant of the high priest,
cutting off his ear. And Jesus said to them, Have you come

out, as though against a robber, with swords and clubs to take me? I have been daily with you in the temple teaching, and you laid no hand on me. But this is in fulfilment of scripture. Then they all forsook him, and fled. There 50, 51 was following him a certain youth, wearing a wrap of linen over his naked body; and they laid hold of him; but he left the linen wrap and fled naked. 52

They brought Jesus to the high priest, and there assembled all the chief priests and the elders and the scribes. And Peter had followed him at a distance, even within 53 the court of the high priest; and he was sitting with the servants and warming himself at the fire. Now the chief 54 priests and the whole council sought to bring a capital charge against Jesus, but (at first) they found none. For 55 many bore false witness against him, but their testimony did not agree. Then certain men appeared and testified 56 against him falsely, saying, We heard him say, I will destroy this temple made with hands, and in three days I 57 will build another made without hands. Even so, their 58 testimony did not agree. Then the high priest, standing in the midst, asked Jesus, Do you make no answer? What is 59 it that these witness against you? But he was silent, making 60 no reply. Again the high priest asked him, Are you the Messiah, the Son of the Blessed? Jesus said, I am; and 61 you shall see the Son of Man sitting on the right hand of Power and coming in the clouds of heaven. Then the high 62 priest rent his clothes, and said, What further need have we of witnesses? You have heard the blasphemy; what is 63 your decision? And they all judged him to be deserving of death. And some began to spit on him, and to cover his 64 face and strike him, saying, Show yourself a prophet! and the officers dealt him blows with their hands. 65

Now while Peter was below in the court, there came 66 one of the maids of the high priest; and seeing Peter warm- 67

ing himself, she observed him closely, and said, You also
68* were with the Nazarene. But he denied it, saying, I am
neither an acquaintance of the man of whom you speak,
nor do I know him at all; and he went out into the entry.
69 But the maid seeing him said again to those who stood
70 by, This is one of them. And he again denied it. Once more,
after a little while, those who stood by said to Peter, You
71 surely are one of them, for you are a Galilean. But he de-
clared, with oath and imprecation, I do not know the
72† man of whom you speak! Thereupon a cock crew; and Peter
remembered how Jesus had said to him, Before a cock
shall crow, you will deny me thrice; and as he thought
upon it, he wept.

15 Now as soon as it was morning, the chief priests with
the elders and scribes, and the whole council, held a
consultation; and when they had bound Jesus, they took
2 him away and delivered him over to Pilate. Pilate asked
him, Are you the king of the Jews? He replied, It is as
3 you have said. Then the chief priests brought many ac-
4 cusations against him. Pilate again asked him, Have you
no reply to make? see how many charges are brought against
5 you! But Jesus gave no further answer; so that Pilate
wondered.
6 Now at the time of the feast he was accustomed to set
free for them one prisoner, for whom they made request.
7 There was imprisoned, among the insurgents who in the
8 insurrection had committed murder, the man Barabbas. The
crowd came up (to the prætorium) and asked Pilate to do
9 for them what was customary. So he said to them, Will you
10 have me release for you the King of the Jews? For he
understood that he had been delivered up because of
11 jealousy. But the chief priests incited the people to have
12 him rather release for them Barabbas. Pilate again said to

them, What shall I do with him whom you call the King of the Jews? They cried out, Crucify him! Pilate said to them, What crime then has he committed? But they cried out all the more, Crucify him! Then Pilate, wishing to satisfy the people, released for them Barabbas; and after scourging Jesus, gave him up to be crucified.

Then the soldiers brought him within the court (that is, in the prætorium), and called together the whole cohort. And they clothed him with purple, and weaving a crown of thorns, they put it on him; and they proceeded to salute him: Hail, King of the Jews! And they struck his head with a reed, and spit on him, and on bended knee they did homage to him. When they had had their sport of him, they took off the purple, and put on him his own garments. Then they led him forth to be crucified.

They laid hold of a certain farm-labourer named Simon (the father of Alexander and Rufus), who was coming from the country, and made him carry his cross. And they brought him to the place called Golgotha.⁷ They offered him wine mixed with myrrh, but he did not take it. So they crucified him; and they divided among them his garments, apportioning them by lot. Now it was the third hour when they crucified him. The inscription containing the charge against him was affixed: The King of the Jews. There were crucified with him two robbers, one on his right hand, and one on his left. Those who passed by mocked him, shaking their heads and saying, Ha! destroyer of the temple, to rebuild it in three days; rescue yourself, and come down from the cross! So also the chief priests mocking him among themselves with the scribes said, He saved others, can he not save himself? Let the Messiah, the King of Israel, now come down from the cross, so that

⁷ The Greek adds, *which means, place of a skull.*

we may see and believe! Those who were crucified with him also reviled him.

- 33 At the sixth hour darkness came over all the land, continuing until the ninth hour. And at the ninth hour Jesus
 34† cried out aloud, *Ēlī, Ēlī, lēmā shabaktānī?*⁸ Some of those
 35 who stood by said, when they heard it, See, he is calling
 36 for Elijah! One of them ran and filled a sponge with vinegar, and putting it on a reed, gave him to drink, saying, Now let us see whether Elijah will come and take him down!
 37,38 Then Jesus cried out aloud, and expired. And the veil of the temple was rent in two, from the top to the bottom.
 39 When the centurion, who stood opposite him, saw the manner of his death, he said, This man was indeed a divine being.
 40 There were also women beholding from a distance; among them Mary Magdalene, Mary the mother of James the less
 41 and Joseph, and Salome; who, when he was in Galilee, had accompanied him and done him service; and many others who had come up with him to Jerusalem.
 42* When it was now late in the day, since it was the Preparation⁹ there came Joseph of Arimathæa, a man of distinction and a counsellor, one who also was looking for the kingdom of God; and going in boldly to Pilate he made
 44 request for the body of Jesus. Pilate wondered whether he was already dead; and summoning the centurion, he asked
 45 him if this was the fact. Having ascertained it from the centurion, he granted the body to Joseph. Then he, having
 46 purchased linen cloth, took him down, wrapped him in the linen, and laid him in a tomb hewn in the rock; and
 47 rolled a stone against the entrance of the tomb. And Mary Magdalene and Mary the mother of Joseph saw where he was laid.

⁸ The Greek adds, *which means, My God, my God, why hast thou forsaken me?*

⁹ The Greek adds, *that is, the day before the sabbath.*

16 Now when the sabbath was past, Mary Magdalene,
and Mary the mother of James, and Salome, bought
spices, in order to come and anoint him. And very early on *2
the first day of the week they came to the tomb. When the
sun had risen, and they were saying to one another, Who *3
will roll for us the stone from the entrance of the tomb?
they looked, and saw that the stone was rolled back; and *4
it was very great. Entering the tomb, they saw a youth 5
seated on the right side, clothed in a white robe; and they
were terror-stricken. But he said to them, Be not affrighted; 6
you seek Jesus of Nazareth, who was crucified; he is risen,
he is not here; see the place where they laid him. But go, 7
tell his disciples and Peter, He will go before you into
Galilee; there you shall see him, as he said to you. So they 8
came out, and fled from the tomb, for trembling and amaze-
ment took possession of them; and they said nothing to
any one, for they were afraid.

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The Gospel of Luke

The Gospel of Luke

I Since many have undertaken to compose an account of the
2 things that have been accomplished among us, as they have
been delivered to us by those who from the beginning were eye-
3 witnesses and ministers of the word, it has seemed good to me
also, who have traced the course of all these matters accurately
4 from the first, to write them out for you in order, most excellent
Theophilus, so that you may have certain information in regard
to those things in which you have been instructed.

5 In the days of Herod, the king of Judea, there was a
certain priest named Zachariah, of the course of Abijah;
and he had a wife of the daughters of Aaron, named Eliza-
6 beth. They were both righteous before God, walking
blamelessly in all the commandments and ordinances of
7 the Lord. They had no child, for Elizabeth was barren,
and they both were well advanced in years.

8 Now while he was performing his priestly duties before
9 God in the routine of his course, according to the custom
of the priesthood it became his duty to enter the temple
10 of the Lord and burn incense; and the whole concourse of
the people were praying outside at the hour of the sacrifice.
11 And there appeared to him the angel of the Lord standing
12 on the right side of the altar of incense. Zachariah was

startled at the sight, and fear fell upon him. But the angel 13
said to him:

Fear not, Zachariah,

For granted is thy petition;

Thy wife Elizabeth will bear thee a son,

And thou shalt name him John.

Thou wilt have joy and gladness, 14

And many will rejoice in his birth;

For he will be great in the service of the Lord; 15

No wine nor strong liquor will he drink;

He will be filled with the holy spirit

While yet in the womb of his mother.

Many of the children of Israel 16

He will turn to the Lord their God,

And he will go forth in his service 17

In the spirit and power of Elijah,

To turn the hearts of the fathers to the children,

And the stubborn to be right-minded;

To prepare for the Lord a people made ready.

But Zachariah said to the angel, By what token shall I 18

know this? for I am an old man, and my wife is well ad-
vanced in years. The angel replied: 19

I am Gabriel, who stand

in the service of God;

And I have been sent to speak to thee,

and bring these good tidings.

Now behold, thou shalt be silent, unable to speak, 20

till the day when this comes;

Because thou hast not trusted my words,

which shall be fulfilled in their time.

Now the people were waiting for Zachariah, and they 21

wondered at his delay in the temple. But when he came 22

out he could not speak to them, and they perceived that
he had seen a vision in the temple. He made signs to them,

23 but remained dumb. Then when the days of his service were completed, he went away to his home.

24 After these days Elizabeth conceived; and for five months
25 she kept in retirement, saying to herself:

Thus the Lord has done for me,
In the days wherein he looked on me,
To remove my reproach among men.

26 Now in the sixth month the angel Gabriel was sent of
27 God to a city of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, of the house of David;
28 and the virgin's name was Mary. Entering into her presence, he said, Hail, thou highly favoured one! The Lord
29 is with thee. But she was in trepidation at his word, and
30 wondered what this salutation might mean. Then the angel said to her:

Fear thou not, Mary,
For thou hast found favour with God.

31 Behold, thou shalt conceive, and bear a son,
And thou shalt name him Jesus.

32 He will be transcendent,
Will be called the Son of the Highest;
And the Lord God will give to him
The throne of David, his father.

33 He will rule the house of Jacob forever,
His kingdom will have no end.

34 But Mary said to the angel, How shall this be, since I
35 know not a man? The angel replied:

The holy spirit will come upon thee,
The power of the Highest will o'ershadow thee;
Wherefore he who is begotten thus holy
Will be called the Son of God.

36 And behold, thy kinswoman Elizabeth,
She also has conceived a son in her age;

- It is now the sixth month with her
Who had been reputed barren.
For nought is impossible with God. 37
Then Mary said: 38
Behold the handmaid of the Lord;
Be it unto me according to thy word.
And the angel departed from her.
In those days Mary arose and went with haste into the 39
hill country, to the province of Judea; and entering the 40
house of Zachariah, she greeted Elizabeth. Now when 41
Elizabeth heard Mary's greeting, the babe leaped in her
womb; and Elizabeth was filled with the holy spirit, and
cried out aloud, saying: 42
Blessed art thou among women,
And blest is the fruit of thy womb.
And whence have I this, that she comes, 43
The mother of my Lord, unto me?
For now behold, when came 44
The voice of thy greeting to my ears,
The babe in my womb leaped for joy.
And blessed is she who doubts not the fulfilment 45
Of that which is told her from the Lord.
And Mary said: 46
My soul utters praise to the Lord,
and my spirit exults 47
In God my saviour, who regarded 48
his lowly handmaid.
For behold, henceforth shall call me blessed
all generations.
Great things has done for me the Almighty, 49
whose name is holy,
And whose mercy is from age to age 50
upon those who fear him.

- 51 He showed the might of his arm, he scattered the proud
in the thoughts of their heart;
52 Princes he cast down from their thrones,
and the humble he exalted;
53 The hungry he filled with good things, and the rich
he sent away empty.
54 He has taken up the cause of Israel his servant,
remembering to show mercy,
55 As he promised to our fathers, to Abraham,
and his seed forever.
- 56 Mary remained with her about three months, and then
returned to her home.
- 57 At length the time came for Elizabeth to be delivered,
58 and she bore a son. When the neighbours and her relatives
heard that the Lord had shown this great mercy to her,
59 they rejoiced with her. And on the eighth day they came
to circumcise the boy, and would have given him the
60 name of his father, Zachariah. But his mother said,
61 Not so; he is to be named John. They said to her, There is
62 no one of your kin who bears this name; and they made
signs to his father, asking how he would have him called.
63 He asked for a writing tablet, and wrote, His name is
64 John. And they all were astonished. Immediately his
mouth was opened and his tongue set free, and he spoke,
65 praising God. Then the fear of God came upon all who
dwelt in the neighbourhood; and throughout the hill
66* country of Judea all these things were talked about; and all
who heard them gave earnest heed, saying, What is to
become of this child? for the hand of the Lord is with him.
- 67 His father Zachariah was filled with the holy spirit,
and uttered this prophecy:
- 68 Blest is the Lord, the God of Israel;
For he has visited and redeemed his people,

- And has raised up for us a mighty saviour, 69
 In the house of his servant David.
 According to his promise, by the mouth 70
 Of his holy prophets from of old,
 That we should be rescued from our enemies, 71
 And from the hand of all who hate us;
 Showing his mercy to our fathers, 72
 And remembering his holy covenant,
 The solemn pledge which he gave 73
 Unto Abraham, our father;
 To give us release from fear, 74
 Rescued from the power of our foes,
 That we might serve him in holiness, 75
 And in righteousness before him, all our days.
- And thou, child, shalt be called 76
 the prophet of the Highest,
 For thou shalt go before the Lord,
 to prepare his ways;
 To give knowledge of salvation to his people, 77
 in the pardon of their sins;
 By the tender mercy of our God, 78
 who has visited us,
 Shining from on high, to reveal himself 79
 To those who dwell in darkness and deep gloom,
 To guide our feet in the way of peace.
- So the child grew, and increased in spiritual power; and 80
 dwelt in the wilderness till the time of his public appearance
 to Israel.
- 2 Now in those days there went out a decree from Cæsar 2
 Augustus, that all the land should be enrolled. This
 was the first enrollment made when Quirinius was governor
 of Syria. So all went to be enrolled, each to his own city. 3

4 Now Joseph went up from Galilee, from the city of Nazareth, into Judea to the city of David named Bethlehem, because he was of the house and family of David, to be enrolled together with Mary his wife, who was pregnant. 6 It happened that while they were there the time came for her to be delivered; and she bore her firstborn son, and wrapped him in swaddling-clothes and laid him in a manger, for there was no room for them in the inn.

8 Now there were in that neighbourhood shepherds living in the open field and keeping watch over their flocks by night. And the angel of the Lord stood by them, and the glory of the Lord shone around them; and they were in great fear. But the angel said to them:

Fear not, for I bring you good tidings,
Great joy, which shall be to all the people;

11* For today is born for you a saviour,
The Anointed of the Lord, in David's city.

12 This is your sign, You will find an infant
Wrapped in swaddling-clothes, and lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host, singing praise to God, and saying:

14 Glory to God on high;
And on the earth peace,
Good will among men!

15 When the angels departed from them into heaven, the shepherds said to one another, Let us go to Bethlehem and see this thing that has happened, which the Lord has made known to us. So they came with haste, and found Mary and Joseph, and the infant lying in the manger. When they saw this, they made known what had been said to them about this child. And all who heard it wondered at the things told them by the shepherds. But Mary kept all these things, pondering them in her mind. And the shepherds

returned, glorifying and praising God for all that they had heard and seen as had been told them.

When the eight days were complete for his circumcision, *21
he was given the name Jesus, as he had been named by the angel before he was conceived in the womb.

At the end of their days of purification according to the *22
law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord: 23
Every male that is born shall be dedicated to the Lord), and to offer sacrifice according to the prescription in the 24
divine law: A pair of turtle-doves, or two young pigeons.

Now there was in Jerusalem a man named Simeon, a 25
man righteous and devout, one who was looking for the restoration of Israel; and the holy spirit was upon him. It 26
had been revealed to him by the holy spirit that before his death he should see the Anointed of the Lord. Led by the 27
spirit, he came into the temple; and when the parents brought in the child Jesus, to do for him what the law prescribed, he took him in his arms, and praised God, saying: 28

Now lettest thou thy servant depart 29

In peace, Lord, according to thy word;

For my eyes have seen thy salvation, 30

Which thou hast prepared before all nations; 31

A light for revelation to the Gentiles, 32

And the glory of Israel, thy people.

His father and mother wondered at this which was said 33
about him. Simeon gave them his blessing, and then said 34
to Mary his mother:

Lo, this one is destined for the falling

And the rising of many in Israel;

For a sign, which men will oppose

(And through thy heart a sword will pass!), 35

That the thoughts of many hearts may be revealed.

Now there was a prophetess Hannah, the daughter of 36

Phanuel, of the tribe of Asher; she had reached a great age, having lived with a husband seven years after her virginity, and then as a widow for eighty-four years; and she was constantly in the temple, worshipping with fasting and prayer night and day. Being present at this time, she gave thanks to God, and spoke about the child to all those who were looking for the redemption of Jerusalem.

When they had fulfilled all the requirements of the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew, and gained in strength, filled with wisdom, and the favour of God was upon him.

Now his parents went every year to Jerusalem at the feast of the passover. When he was twelve years old, they went up according to the custom of the feast; and when the days were over, and they were returning, the boy Jesus remained behind in Jerusalem, though his parents did not know it. Supposing him to be somewhere in the company, they went a day's journey, and then sought for him among their relatives and friends; but not finding him, they turned back to Jerusalem in search of him. On the third day they found him in the temple, in the midst of the teachers, listening to them and asking them questions; and all who heard him were astonished at his understanding and his answers.

When they saw him, they were shocked, and his mother said to him, Child, why have you treated us in this way? Your father and I have been in distress, looking for you!

But he said to them, Why did you search for me? did you not know that I must be in my Father's house? They however did not comprehend the meaning of his words. Then he went down with them and came to Nazareth, and was obedient to them; but his mother kept all these things in mind. And Jesus grew in wisdom and stature, and in favour with God and men.

3 *In the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zachariah in the wilderness; and he went through all the region about the Jordan, preaching the baptism of repentance for the forgiveness of sins; as it is written in the book of Isaiah the prophet:* 2 3 4

The voice of one crying in the wilderness,

Prepare the way of the Lord,

Make his pathways straight;

Every valley shall be filled up, 5

Every mountain and hill made low;

The crooked shall be made straight,

And the rocky ground smooth ways;

And all flesh shall see the divine salvation. 6

He said to the companies that came out to be baptized by him, Offspring of vipers, who has warned you to flee from the approaching punishment? Produce the worthy fruit of repentance! Say not now to yourselves, We have Abraham as our father; for I tell you that God is able from these stones to raise up children for Abraham. Already the axe is held at the root of the trees, and every tree which yields no good fruit is to be cut down and thrown into the fire. The people asked him, What then must we do? He answered, Let him who has two coats share with him who has none, and let him who has food do likewise. There came also publicans to be baptized, and they said to him, Master, what shall we do? He said to them, Collect no more than the amount prescribed for you. There were also soldiers who asked him, And we, what must we do? He said, Rob no man, by violence or by blackmail, and be satisfied with your wages. 7 8 9 10 11 12 13 14

15 As the people were in expectation, and all were debating
with themselves about John, whether he might not be
16 the Messiah, John said to them all, I baptize you with
water; but there is coming one who is mightier than I, the
thong of whose sandals I am not worthy to loosen; he
17 will baptize you with the holy spirit and with fire; whose
fan is in his hand, to cleanse his threshing-floor and gather
the wheat into his granary; but the chaff he will burn
with unquenchable fire.

18 With many other words of admonition he proclaimed
19 the good tidings to the people. But Herod the tetrarch,
who was reproved by him because of Herodias, his broth-
20 er's wife, and for his many evil deeds, added this to all
the rest, that he shut up John in prison.

21 Now at the time when all the people were baptized,
Jesus also was baptized; and as he was praying, the heavens
22 were opened, and the holy spirit descended upon him in
bodily form, as a dove; and a voice came from heaven:
Thou art my beloved son, in whom I delight.

23* Jesus, [*was*] at that time about thirty years of age, [*the*
24 *son, as men thought*, of Joseph, of Eli, Matthai, Levi, Melchi,
25 Jannai, Joseph, Mattathiah, Amos, Nahum, Hasdai, Nag-
26,27† gai, Mahath, Mattathiah, Shimei, José, Joiada, Johanan,
28 Zerubbabel the prince, Shealtiel, Neri, Melchi, Addi,
29 Cushai, Elnathan, Er, Jeshua, Eliezer, Jorib, Mat-
30 thai, Levi, Simeon, Judah, Joseph, Johanan, Eliakim,
31,32 Mahlah, Mennai, Mattatha, Nathan, David, Jesse, Obed,
33 Boaz, Salma, Nahshon, Amminadab, Aram, Hezron,
34,35 Perez, Judah, Jacob, Isaac, Abraham, Terah, Nahor, Serug,
36* Reu, Peleg, Eber, Shelah, Arphaxad the Chaldean, Shem,
37 Noah, Lamech, Methuselah, Enoch, Jared, Mahala-
38 leel, Cainan, Enos, Seth, Adam, *the son of God*.

4 *Jesus, filled with the holy spirit,*] returned from the Jordan, and was led about in the wilderness by the spirit for forty days, being tempted by the devil. During those days he fasted, and when they were ended he was hungry. The devil said to him, If you are the Son of God, command that this stone become bread. Jesus answered, It is written, Man shall not live by bread alone. Then he carried him up and showed him all the kingdoms of the earth in a moment of time; and the devil said to him, I will give you the authority over all these, and their glory; for it all has been delivered to me, and I give it to whom I will. If you therefore will fall down in homage to me, it shall all be yours. Jesus answered him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then he brought him to Jerusalem, and set him on the pinnacle of the temple, and said, If you are the Son of God, throw yourself down from here; for it is written, He will give his angels charge over thee, to protect thee; and also: On their hands they will bear thee up, lest thou dash thy foot against a stone. Jesus answered him, It is said, Thou shalt not tempt the Lord thy God. When the devil had made an end of every sort of temptation, he departed from him for a time.

Jesus returned in the power of the spirit into Galilee; and there went forth a rumour concerning him through all that region. And he taught in their synagogues, receiving praise on all hands.

When he came to Nazareth, where he had been brought up, he entered the synagogue on the sabbath as he was accustomed, and arose to read. There was handed to him the book of the prophet Isaiah; and he unrolled the scroll and found the place where was written:

- 18 The spirit of the Lord is upon me,
Forasmuch as he has anointed me,
Has sent me with good tidings for the lowly;
To proclaim release to the captives,
And recovery of sight to the blind,
To set the crushed at liberty,
- 19 To announce the year of the Lord's goodwill.
- 20 Rolling up the scroll, he gave it back to the attendant, and
seated himself; and the eyes of all in the synagogue were
21 fixed on him. Thereupon he said to them, Today is fulfilled
22 this scripture which you have heard. They all were im-
pressed, and wondered at the grace with which he spoke;
23 and they said, Is not this the son of Joseph? He said to
them, Doubtless you will quote to me the proverb: Physi-
cian, heal thyself! do here in your own country such things
24 as we have heard of your doing in Capernaum. Verily I
say to you, No prophet is accepted in his own country.
- 25 Indeed, I tell you, there were many widows in Israel in the
days of Elijah, at the time when the heavens were shut for
three years and six months, and there came a great famine
26 over all the land; yet to no one of these was Elijah sent,
but rather to a widow in Zarephath in the land of Sidon.
- 27 And there were many lepers in Israel in the time of the
prophet Elisha; yet no one of these was cleansed, but only
28 Naaman the Syrian. When they who were in the synagogue
29 heard this, they were filled with wrath; and they rose up
and drove him out of the city, and brought him to the brow
of the hill on which their city was built, purposing to
30 throw him down headlong; but he passed through the
midst of them, and went his way.
- 31 He came down to Capernaum, a city of Galilee;
32 and as he taught them on the sabbath, they were astonished
33* at his teaching, for he spoke with authority. Now there
was in the synagogue a man possessed by a spirit (an evil

demon), and he cried out aloud: Let us alone! what have *34
we to do with you, Jesus of Nazareth? Have you come to
destroy us? I know who you are, Holy One of God!
Jesus rebuked him, saying, Be silent, and come out of him. 35
Then the demon threw him down in the midst of them and
came forth, leaving him unharmed. And amazement came 36
upon all, and they said to one another, What is this word,
which with authority and power commands the evil spirits,
and they come forth? And a rumour concerning him went 37
out into every part of the region round about.

Leaving the synagogue, he entered the house of Simon. 38
Now Simon's wife's mother was ill, afflicted with a high
fever; and they entreated him to help her. He stood over 39
her and rebuked the fever, and it left her; and straightway
she arose and served them. At sundown, all those who had 40
invalids afflicted with various ailments brought them to
him; and he laid his hands on every one of them, and
healed them. Demons also came out from many, uttering 41
the cry: You are the son of God! But he rebuked them,
and would not let them speak, for they knew that he was
the Messiah. When the day dawned, he went forth into 42
uninhabited country; but the people sought for him, and
when they came to him they urged him not to leave them.
But he said to them, I must announce the kingdom of God 43
to the other cities also, for I was sent with this charge.
And he went on teaching in the synagogues of the Jews. *44

5 As the people pressed upon him to hear the word of

God, while he was standing by the lake of Gennesaret,
he saw two boats lying at the shore; but the fishermen had 2
gone out of them, and were washing their nets. He entered 3
one of the boats, which was Simon's, and asked him to
put out a little from the land; then he sat and taught the
people from the boat. When he had finished speaking to 4

them, he said to Simon, Put out into deep water, and let
5 down your nets for a catch. Simon answered, Master, we
have toiled all night and caught nothing; but at your
6 command I will let down the nets. When they had done
this, they enclosed such a multitude of fish that their nets
7 threatened to break; and they beckoned to their partners in
the other boat to come and help them. So they came, and
8 both boats were filled to the point of sinking. When Simon
saw this, he fell down at the feet of Jesus, saying, Depart
9 from me, for I am a sinful man, Lord! For he was amazed,
and so were all those with him, at the haul of fish which
10 they had made; so were also James and John the sons of
Zebedee, who were Simon's partners. Jesus said to Simon,
11 Fear not; you will presently be catching men. And when
they had brought the boats to land, they left all and fol-
lowed him.

12 While he was in one of the cities, there was there a man
full of leprosy, who, when he saw Jesus, prostrated himself
and entreated him, saying, Sir, if you will, you can cleanse
13 me. He put out his hand and touched him, saying, I will;
be cleansed; and in that moment the leprosy was gone from
14 him. But he charged him to tell no one; and said, Go and
show yourself to the priest, and make for your cleansing
the offering which Moses ordered, to give them evidence.
15 But the report about him became the more widespread, and
crowds assembled to hear him, and to be healed of their
16 ailments. But he withdrew to uninhabited places, and
prayed.

17* It happened one day, while he was teaching, and there
were sitting by certain Pharisees and teachers of the law,
that men came from many villages of Galilee and Judea
and from Jerusalem; and the power of the Lord was with
18 him to heal. Thereupon came men bearing on a litter a
man who was paralyzed, and they sought to bring him in

and lay him before him. Finding no way of bringing him 19
 in because of the crowd, they went up to the roof, and let
 him down through the tiles with the litter into the midst
 before Jesus. Seeing their faith, he said, Man, your sins are 20
 forgiven. Then the scribes and the Pharisees began to 21
 question, saying, Who is this who speaks blasphemies?
 Who can forgive sins, but God alone? Jesus was aware of 22
 their questionings, and said to them, Why are you reasoning
 with yourselves? Which is easier, to say, Your sins are 23
 forgiven, or to say, Arise and walk? But that you may 24
 know that the Son of Man has power on earth to forgive
 sins—(he said to the paralytic) I command you, Arise,
 take up your bed, and go to your house! And immediately 25
 he arose before them, and taking up that on which he
 was lying he went away to his house, glorifying God.
 And all were seized with amazement, and gave glory to 26
 God; and they were filled with fear, saying, We have seen
 marvellous things today!

After this he went forth, and saw a publican named 27
 Levi sitting at the tax-office, and said to him, Follow me. He 28
 arose, leaving all, and followed him. Then Levi made a great 29
 feast for him in his house, and there was a numerous com-
 pany of publicans and others reclining at the table with 30
 them. But the Pharisees and their scribes complained to his
 disciples, saying, Why do you eat and drink with publicans
 and men of bad character? Jesus answered them, Those who 31
 are in good health have no need of a physician, but those
 who are ill. I did not come to call righteous men, but 32
 sinners to repentance.

It was said to him, John's disciples fast often, and repeat *33
 their prayers; so also do the disciples of the Pharisees; but
 yours eat and drink. Jesus answered, Can you make the 34
 friends of the bridegroom fast while he is with them? But 35
 there will come days when the bridegroom will be taken

36 away from them; then, in those days, they will fast. He gave them also a parable: No one cuts a patch from a new garment and puts it on an old garment; if he should do so, the new would be cut open and the patch from the new
37 would not suit the old. Nor does any one put new wine into old wine-skins; if this should be done, the new wine would burst the skins, and itself would be spilled and the skins
38 would be spoiled. But new wine must be put into new wine-skins. No one, indeed, who has been drinking old wine
39 wishes new; for he says, The old is better!

6 He happened on a sabbath to be passing through grain-fields; and his disciples were plucking and eating the
2 ears of grain, rubbing them in their hands. Certain of the Pharisees said, Why are you doing what is not lawful on
3 the sabbath? Jesus answered them, Have you not even read this which David did, when he and those with him were
4 hungry? how he entered the house of God and took the showbread, which only the priests were permitted to eat,
5 and ate and gave to his companions? And he said to them, Man is master of the sabbath.

6 On another sabbath, when he had entered the synagogue and was teaching, there was a man there whose right arm
7 was withered. The scribes and the Pharisees watched him, to see whether he would heal on the sabbath, in order that
8 they might be able to accuse him. Knowing their thoughts, he said to the man with the withered arm, Arise, and stand forth in the midst. And he arose, and stood forth.
9 Then Jesus said to them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save life, or to
10 destroy it? Looking around on them all, he said to him, Stretch out your arm. He did so, and his arm was restored.
11 But they were filled with rage, and debated with one another what they might do to Jesus.

In those days he went out into the mountain to pray; 12
and he spent the night in prayer to God. When it was day, 13
he called his disciples to him, and chose from them twelve,
whom he named apostles: Simon, to whom he gave the 14
name Peter, and Andrew his brother, James, John, Philip,
Bartholomew, Matthew, Thomas, James the son of Al- *15
phæus, Simon of Cana, Judas the son of James, and Judas 16
the Traitor, who betrayed him. He then came down with 17
them, and stood in a level place, with a numerous com-
pany of his disciples and a multitude of people from all
Judea and Jerusalem and the coastal region of Tyre and
Sidon, who came to hear him, and to be cured of their 18
diseases; those also who were tormented with evil spirits
were healed. The people all sought to touch him, for power 19
went forth from him and healed every one.

He looked on his disciples, and said to them: Blessed 20
are you in poverty, for yours is the kingdom of God. Blessed 21
are you that hunger now, for you shall be filled. Blessed
are you who weep now, for you shall laugh. Blessed are 22
you when men hate you; when they drive you out and
revile you, and send out an evil report of you, because of
the Son of Man. Rejoice, in that day, and exult; for your 23
reward is great in heaven; for thus their fathers did to the
prophets. But woe to you who are rich! for you have in 24
full your paradise. Woe to you who now are filled! for 25
you shall hunger. Woe to you who laugh now! for you
shall mourn and weep. Woe to you, when all men applaud 26
you! for thus did their fathers to the false prophets.

Moreover, I say to you who hear, Love your enemies, *27
do good to those who hate you, bless those who curse 28
you, pray for those who abuse you. To him who strikes 29
you on the one cheek offer also the other; and to him who
takes away your cloak refuse not your tunic. Give to every 30
one who asks of you; and if a man takes away your prop-

31 erty, do not demand it back. As you would have men do
32 to you, thus do to them. If you love those who love you,
what magnanimity do you show? even bad men love those
33 who love them. And if you do good to those who do good
to you, what beneficence do you show? for bad men do
34 the same. If you lend to those from whom you hope to
receive, what generosity is yours? evil men lend to their
35 fellows, meaning to take back the same amount. Nay, love
your enemies and do them good, and lend hoping for no
return; then your reward will be great, and you will be
true sons of the Most High, who is kind to the thankless
36 and the evil. Be warm-hearted, as your Father is warm-
37 hearted. Judge not, and you will not be judged; condemn
not, and you will not be condemned; release, and you will
38 be released. Give, and it will be given to you; good meas-
ure, pressed down, shaken together, running over, will
men pay into your lap; for with the measure that you use
will measure be given to you.

39 He gave them also this parable: Can the blind lead the
40* blind? will they not both fall into the ditch? The disciple
is not above his teacher; but fitting it is for any one that
41 he should be like his teacher. Why do you look at the
splinter in your brother's eye, but take no notice of the
beam in your own eye? How can you say to your brother,
42 Brother, let me take out the splinter that is in your eye,
while you yourself do not perceive the beam that is in
your eye? Hypocrite, first take out the beam from your eye,
and then you can see clearly enough to remove the splinter
43 that is in your brother's eye. For there is no good tree
that bears bad fruit, nor on the other hand a bad tree that
44 bears good fruit. Every tree is known by its own fruit;
figs are not gathered from thorn-bushes, nor grapes from
45 the bramble. The good man out of the good store in his
heart brings forth what is good, and the bad man from

the evil store what is evil; for the mouth of each speaks that with which his heart is overflowing.

Why do you address me: Master, master, but do not do the things which I command? As for him who comes to me and hears my commands, and performs them, I will show you whom he is like. He is like a man building a house, who dug deep and founded it on the rock. When a flood arose, the river came with shattering force against that house, but could not shake it; because it was well founded. He who hears, but does not perform, is like a man who built a house on the ground without a foundation; then when the river dashed against it, it fell straight-way; and the ruin of that house was complete.

7 When he had finished uttering all these things in the hearing of the people, he entered Capernaum.

A certain centurion's servant, who was dear to him, was ill, at the point of death. Hearing about Jesus, he sent to him certain elders of the Jews, begging him to come and save the life of his servant. When they came to Jesus, they besought him earnestly, saying, He is worthy to have you do this for him; for he loves our people, and he himself built our synagogue. Jesus went with them; but when he was now not far from the house, the centurion sent friends to him, saying, Master, do not trouble yourself; for I am not worthy to have you come under my roof; whence also I thought myself unworthy to come to you; but say the word, and my servant will be healed. For I also am a man exercising authority, having under me soldiers; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. When Jesus heard this, he wondered at him, and turning to the people who were following him he said, I tell you, I have not found such faith even in Israel. Then those who had been

sent returned to the house, and found the servant restored to health.

11† Soon after this, he went to a town called Ain, and his
12 disciples and a numerous company went with him. As he
neared the gate of the town, they were bringing out a dead
man, the only son of his mother, who was a widow; and
13 very many from the town were with her. When the master
saw her, he took pity on her, and said to her, Do not weep.
14 Then he approached and touched the bier, and the bearers
stood still; and he said, Young man, I command you, Arise!
15 The dead man sat up, and began to speak; and he gave him
16 to his mother. Then fear took possession of all, and they
glorified God, saying, A great prophet has arisen among us;
17 and, God has visited his people. And this report about him
went out in all Judea, and in all the surrounding country.

18 Now John's disciples told him of all these things.
19 He therefore called two of his disciples and sent them to
the master, saying, Are you the Coming One, or are we to
20 await another? When the men came to him, they said, John
the Baptist sent us to ask of you: Are you the Coming One,
21 or shall we await another? Thereupon he cured many of
diseases and plagues and evil spirits, and gave sight to many
22 blind men. Then he said to them, Go and tell John what
you have seen and heard: the blind see, the lame walk,
lepers are cleansed, the deaf hear, the dead are raised, the
23 oppressed are given glad tidings; and blessed is he who is
not in doubt of me.

24 When John's messengers were gone, he proceeded to
speak to the people about John: What did you go out into
25 the wilderness to see? a reed shaken by the wind? But what
did you go forth to see? a man clothed in soft garments? It
is in palaces that men of fine clothing and luxury are found.
26 Nay, what did you go to see? a prophet? Yes, I tell

you, and more than a prophet. This is he of whom it is written: 27

I send my messenger before thy face,

Who shall prepare thy way before thee.

I tell you, Among those born of women there is none 28
greater than John; and yet the least in the kingdom of God
is greater than he. All the common people and the publicans 29
who gave heed justified God, in receiving John's baptism;
but the Pharisees and the lawyers rejected the divine *30
plan, not being baptized by him. To what shall I compare 31
the men of this generation? what do they resemble?
They are like children sitting in the market-place and 32
calling to their fellows, saying:

We have piped to you, but you have not danced;

We have wailed, but you have not lamented!

For John came neither eating bread nor drinking wine, and 33
you say, He is possessed by a demon! The Son of Man 34
came eating and drinking, and you say, Behold, a glutton
and a tippler, a boon companion of publicans and outcasts!
And "wisdom is justified by all her children." 35

One of the Pharisees invited him to dine with him; so he 36
entered the Pharisee's house, and reclined at the table.
Now there was in the city a woman of bad character, who, 37
when she knew that he was dining in the house of the
Pharisee, brought an alabastrum of ointment; and standing 38
behind at his feet and weeping, she wet his feet with her
tears and wiped them with the hair of her head; and she
kissed his feet, and anointed them with the ointment.
When the Pharisee who had invited him saw this, he said 39
to himself, If this man were a prophet, he would know
what sort of woman she is who is touching him, that she
is one of evil life. Jesus said to him, Simon, I would say a 40
word to you. He answered, Master, say on. A certain 41
money-lender had two debtors; one of them owed him

- 42 five hundred denarii, and the other fifty. When they had
nothing with which to pay, he released them both from
43 the debt. Which of the two will love him more? Simon
answered, I suppose, the one to whom he remitted the more.
44 You judge rightly, he said. Then turning to the woman, he
said to Simon, You see this woman? When I came into
your house, you gave me no water for my feet; but she has
wet my feet with her tears, and wiped them with her hair.
45* You gave me no kiss; but she, since the time when she
46 came in, has not ceased kissing my feet. You did not anoint
my head with oil; but she has anointed my feet with oint-
47* ment. Therefore I say to you, She whose many sins are
forgiven will love much; but he who has little to be for-
48 given will love little. Then he said to her, Your sins are
49 forgiven. Thereupon those who were at the table with
him said to themselves, Who is this who even can forgive
50 sins? But he said to the woman, Your faith has saved you;
go in peace.

- 8 Soon after this he went about through cities and villages,
preaching and proclaiming the kingdom of God, accom-
2 panied by the twelve; and there were also with him certain
women who had been healed of evil spirits and infirmities:
Mary Magdalene, from whom seven demons had gone out,
3 and Joanna the wife of Chuza Herod's steward, and Susanna,
and many others, who from their possessions were rendering
them assistance.
4 When there had assembled a great company of those who
were resorting to him from many cities, he gave them a
5* parable: A sower went out to sow his seed; and as he sowed,
some fell on the road, and was trodden under foot, and the
6 birds of the air devoured it. Other seed fell on rocky ground,
and as it grew up it withered, for lack of moisture.
7 Other fell among thorns, and the thorns grew up with it,

and choked it. Still other seed fell on good ground, and grew, and brought forth fruit a hundredfold. As he said this he cried, Let him hear who has ears! 8

His disciples asked him the meaning of this parable. He replied, To you it is given to know the hidden truth of the kingdom of God; but it is given in parables to the rest; these who "see without perceiving, and hear without comprehending." This is the parable: The seed is the word of God. Those on the road are those who hear, and then the devil comes and takes away the word from their hearts, lest they should believe and be saved. Those on the rocky ground are the ones who, when they hear the word, receive it gladly, but have no root; they believe for a season, but in a time of temptation they fall away. As for the seed falling among thorns: these are the ones who heed, but by cares and wealth and the pleasures of life they are gradually strangled, and ripen no fruit. Then the seed on good ground: these, when they hear the word, hold it fast in a good and true heart, and bring forth fruit constantly. 9
*10
11
*12
13
*14
15

No one lights a lamp to hide it in a vessel, or to put it under a bed; but to put it on a lamp-stand, so that those who come in may see the light. For there is nothing concealed which shall not be revealed, nor aught hidden which shall not be known and come to light. Take heed, then, how you hear; for to him who has will be given, but from him who has not will be taken even that which he thinks he has. 16
17
18

Now his mother and his brothers came to him, but could not get near to him because of the crowd. They told him, Your mother and your brothers are standing outside, wishing to see you. He answered them, My mother and my brothers are those who hear the word of God, and do it. 19
20
21

One day he and his disciples embarked in a boat, and 22

- he said to them, Let us cross to the other side of the lake;
23 so they set out. As they were on the way, he fell asleep.
But a violent tempest came down upon the lake; the boat
24 began to fill, and they were in danger. They came and
waked him, crying, Master, master, we are lost! But he
arose and rebuked the wind and the raging waves, and
25 they ceased, and the lake was calm. He said to them,
Where is your faith? But they were awe-struck and amazed,
saying to one another, Who then is this, who commands
even the winds and the waves, and they obey him?
- 26†.27* They put in at the land of the Gadarenes.¹ When he
came out on the land, there met him a man from the open
country who was possessed by demons; for a long time he
had worn no garment, nor did he live in a house, but only
28 among the tombs. When he saw Jesus, he uttered a cry,
and fell down before him, crying loudly, What have I to
do with you, Jesus, son of the Most High? I beseech you,
29* do not torment me! For he commanded the evil spirit to
come out of the man. (Many times over he had been taken
by force and kept under guard, bound with chains and
fetters; but he broke the bonds, and was driven by the
30 demon into the wilderness.) Jesus asked him, What is your
name? And he said, Legion; for many demons had entered
31 him. They entreated him not to command them to go down
32 into the abyss. Now there was there a herd of many swine,
feeding on the hill; and they besought him to give them
33 leave to enter them; and he gave them leave. So the demons
came out of the man, and entered the swine; and the herd
rushed down the steep bank into the lake, and were drowned.
34 When their herdsmen saw what took place, they fled and
35 brought the news to the city and the hamlets. So the
people came out to see what had happened; and when

¹ The Greek adds, *which is opposite Galilee*.

they came to Jesus, and found the man from whom the demons had gone out sitting at Jesus' feet, clothed and sane, they were afraid. Those who had witnessed the event told how the demoniac had been healed. Then the whole population of the Gadarene district begged him to depart from them, for they were seized with terror. He therefore embarked in a boat, and returned. The man from whom the demons had gone forth asked permission to accompany him; but he sent him away, saying, Return to your home, and tell what God has done for you. So he went away and proclaimed through all the province what Jesus had done for him.

When Jesus returned, the people received him with joy, for they were all waiting for him. Thereupon came a man named Jairus, who was the president of the synagogue; and falling at the feet of Jesus he besought him to come into his house; for he had an only daughter, about twelve years old, who was at the point of death. As he went, the crowd pressed about him. Now there was a woman there who for twelve years had suffered from a flow of blood, nor could be cured by any one; and coming from behind she touched the border of his garment, and immediately the flow of her blood ceased. Jesus said, Who is it who touched me? And when all denied, Peter said, Master, there is a crowd surrounding you and pushing against you! But Jesus said, Some one touched me, for I perceive that power has gone forth from me. Then the woman, seeing that she could not be hidden, came trembling; and falling down before him she told before all the people why she touched him, and how she was healed immediately. He said to her, Daughter, your faith has saved you; go in peace. Even as he was speaking, some one came from the house of the president of the synagogue to say to him, Your daughter is dead; trouble the master no further. But

when Jesus heard this, he said to him, Fear not; only believe, and her life shall be saved. When he came to the house, he permitted no one to enter with him but Peter, John, and James, and the father and mother of the child. All were weeping and bewailing her; but he said, Weep not; for she is not dead, but sleeping. But they derided him, for they knew that she was dead. Then taking her by the hand, he cried, Girl, arise! Her spirit returned, and she arose straightway; and he ordered them to give her something to eat. Her parents were beside themselves; but he charged them to tell no one what had happened.

9 Calling together the twelve, he gave them power and authority over all demons, and to cure diseases; and he sent them forth to proclaim the kingdom of God and to heal the sick. He said to them, Take nothing for the way but a staff; no wallet, nor bread, nor money, nor have two coats. Where you enter a house, there dwell, and thence go forth. If any will not receive you, when you go out from that city shake off the dust from your feet as a witness against them. So they went out, and passed through the villages, preaching the gospel and healing everywhere.

7 Now when Herod the tetrarch heard of all these things that were taking place, he was perplexed; for it was said by some that John had arisen from the dead; by others, that Elijah had appeared; and by still others, that one of the ancient prophets had risen. Herod said, John I beheaded; but who is this, about whom I hear such things? And he sought to see him.

10* When the apostles returned, they recounted to him what they had done. Then he withdrew with them privately into the open country belonging to Bethsaida. When the people found this out, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and

cured those who were in need of healing. When the day was declining, the twelve came to him and said, Dismiss the people, so that they may go and find lodging and food in the villages and farms round about; for we are here in a lonely place. But he said to them, Do you yourselves give them food to eat. They answered, We have nothing more than five loaves and two fish—unless you would have us go and buy provisions for all this people. For they were about five thousand men. He said to his disciples, Make them recline in companies of about fifty. They did so, and made them all recline. Then he took the five loaves and the two fish, and looking up to heaven he blessed, and broke them, and gave to the disciples to set before the multitude. And all ate, and were satisfied; and that which was left over by them was gathered up, twelve baskets of fragments.

As he was praying in private, his disciples were with him, and he asked them, Who do the people say that I am? They answered, John the Baptist; but some say, Elijah; and others, that one of the ancient prophets has risen. But he said to them, Who do you say that I am? Peter answered, The Anointed of God. He charged them sternly to tell this to no man; and he said, The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be put to death; but on the third day he will be raised up.

He said moreover to all: If any man will follow me, let him deny himself, and take up his yoke daily, and come with me. For whoever would save his life will lose it; but whoever would lose his life for my sake will save it. For what is a man profited, if he gains the whole world, but loses his life? If any man shall be ashamed of me and of my words, of him the Son of Man will be ashamed, when he comes in his glory, and in the glory of the Father and

27 of the holy angels. Verily I say to you, There are some of those standing here who will not taste of death till they see the kingdom of God.

28 About a week after these events, he took with him Peter, John, and James, and went up into the mountain to pray. 29 As he prayed, the expression of his face changed, and his 30 clothing became dazzling white; and lo, there were talking 31 with him two men, namely Moses and Elijah, who appeared in glory, and spoke of his death, which was to take 32 place in Jerusalem. Now Peter and his companions were sleeping heavily; but they awoke, and saw his glory, and 33 the two men who were standing beside him. As these were about to part from him, Peter said to Jesus, Master, it is good for us to be here; so let us make three shelters, one for you, one for Moses, and one for Elijah (hardly knowing 34 what he said). But as he said this, a cloud came and covered them; and they were awe-struck, as they entered the 35 cloud. And a voice came from the cloud: This is my Son, 36 mine elect; hear him. As the words were uttered, Jesus was seen to be alone. But they kept their counsel, and told no one in those days anything of what they had seen.

37 On the following day, as they came down from the mountain, a great company met them. One of the men in the 38 crowd cried, Master, I beseech you to look upon my son, 39 who is my only child; for an evil spirit has possession of him; he cries out suddenly, and it convulses him so that he foams at the mouth; and it hardly gives him respite 40 after the torture. I begged your disciples to drive it out, 41 but they could not. Jesus answered, O faithless and perverse generation, how long shall I be with you and bear 42 with you? bring your son here. Even as he was coming, the demon threw him down and convulsed him. But Jesus rebuked the evil spirit, and healed the boy, and gave him

to his father. And all were amazed at the great power of God. 42

While all were wondering at the many things which he did, he said to his disciples, Give close heed now to my words: The Son of Man is about to be delivered into the hands of men. But they did not understand the saying (it was hidden from them, so that they could not see its meaning), and they were afraid to ask him about it. 44 45

Now there arose among them a dispute, as to which of them should be their chief. When Jesus saw what they were thinking and debating, he took a little child and placed him by his side, and said to them, Whoever receives this little child in my name receives me; and whoever receives me receives him who sent me. The one who is least among you all, he is greatest. 46 47 48

John said, Master, we saw a man driving out demons in your name, and we forbade him, because he was not one of our following. But Jesus said to him, Do not forbid him; for he who is not against you is for you. 49 50

When at length the time came for him to go up, he made his preparation for the journey to Jerusalem, and sent messengers before him; and these on their way entered a certain village of the Samaritans, to make ready for him. They however did not receive him, because he was seen to be going to Jerusalem. When the disciples James and John saw this, they said, Master, shall we command fire to come down from heaven and consume them? But he turned and rebuked them; and they went on to another village. 51 52 53 54 55 56

As they were on the way, a certain man said to him, I will follow you wherever you go. Jesus said to him, The foxes have holes, and the birds of the air have nests; but the Son of Man has no place in which to lay his head. 57 58

59 He said to another, Follow me. But he said, Let me first
60 go and bury my father. Jesus said to him, Let the dead
bury their own dead; but do you go and proclaim the king-
61 dom of God. Another said, I will follow you, Master; but
62 first let me bid farewell to the members of my family. But
Jesus replied, No man who puts his hand to the plough and
looks behind him is fit for the kingdom of God.

10 After this the master appointed seventy others, and sent
them two by two before him to every city and place
2 where he was to come. He said to them, The harvest is
abundant, but the labourers are few; pray therefore the
Lord of the harvest to send out labourers for his reaping.
3,4* Go forth; I send you out as lambs among wolves. Carry
no money-bag, nor wallet, nor sandals; and enter into fel-
5 lowship with no one on the road. Where you enter a house,
6 first say, Peace to this house! If then there is there one de-
serving of the blessing, your peace will rest upon him; but
7 if not, it will return to you. Dwell in that house, eating
and drinking what they provide; for the labourer earns his
8 wage. Go not from house to house. When you enter a city,
9 and they receive you, eat what is set before you, heal the
sick who are there, and say to them, The Kingdom of God
10 is at your door. When you enter a city, and they do not
receive you, then say, as you go out into its marketplaces,
11 Even the dust of your city that clings to our feet we wipe
off against you; but know this, that the kingdom of God
12* is at hand! I tell you that it will be better for Sodom in
13 the day of judgment than for that city. Woe to you Chora-
zin! woe to you, Bethsaida! for if the wonders which have
been done in you had been done in Tyre and Sidon, they
would long ago have repented, sitting in sackcloth and
14 ashes. Nay, it will be better for Tyre and Sidon in the judg-
15 ment than for you. And you, Capernaum, shall you be ex-

alted to heaven? you shall be brought down to Hades! He who hears you hears me, and he who rejects you rejects me; but he who rejects me rejects him who sent me. 16

The seventy returned with joy, saying, Master, even the demons are subject to us in your name. He said to them, I saw Satan falling as lightning from heaven! See, I give you power to tread on serpents and scorpions, and authority over all the might of the adversary; nor can anything harm you. Yet rejoice not in this, that the evil spirits are subject to you; but rather, that your names are written in heaven. 17 18 19 20

At that time he exulted in the holy spirit and said, I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, and hast revealed them to babes; yea, Father, for thus it was pleasing in thy sight. All things have been delivered to me by my Father; and no one knows who the Son is, but the Father; nor who the Father is, but the Son, and he to whom the Son will reveal him. Turning to the disciples, as they were by themselves, he said, Blessed are the eyes that see what you see; for I tell you that many prophets and kings have wished to see what you see, but have not seen; and to hear what you hear, but have not heard. 21 22 23 24

A certain lawyer undertook to test him, saying, Master, what must I do to gain eternal life? He answered, What is written in the law? how do you read? He replied, Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy might; and thy neighbour as thyself. Jesus said to him, You have answered well; do thus, and you will be saved. But he, wishing to justify himself, said to Jesus, And who is my neighbour? Jesus made answer: A certain man on his way down from Jerusalem to Jericho fell into the hands of robbers, who stripped and beat him, and then went away, leaving him half dead. 25 26 27 28 29 30

31 A certain priest happened to be going down that way; but
32 when he saw him, he passed by on the other side. So also
33 a Levite, who came to the place, saw him, but passed by
34 on the other side. But a certain Samaritan on his journey
35 came where he was; and when he saw him, he was moved
36 with pity, and came and bound up his wounds, putting on
37 them oil and wine; then setting him on his own riding-
beast, he brought him to an inn, and took care of him.
38 On the morrow he took out two denarii and gave them to
39 the innkeeper, saying, Take care of him; and whatever you
40 spend more than this I will repay to you on my return.
41 Which of these three seems to you to have been the neigh-
42 bour of him who fell into the hands of the robbers? He
answered, The one who showed him mercy. Jesus said to
him, Go and do likewise.

38 As they journeyed, he entered a certain village; and a
39 woman named Martha received him into her house. She
40 had a sister named Mary; and she sat at the Master's feet
41 and listened to his words. But Martha, over-busy with
42 elaborate entertaining, approached him and said, Sir, do
you not care that my sister has left me to serve alone? bid
her then to give me help. But the master answered her,
Martha, Martha, are you greatly disturbed? Mary has
chosen the good portion, which shall not be taken from her.

11 As he was praying in a certain place, when he ceased
one of his disciples said to him, Master, teach us to
2 pray, as John taught his disciples. He said to them, When
you pray, say: Father, hallowed be thy name. May thy
3,4* kingdom come. Give us our bread day by day. Forgive
us our sins, as we also will forgive every one who sins
against us. And let us not yield to temptation.

5 He said to them, Suppose that one of you should have
a friend, and should go to him at midnight and say, Friend,

lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set before him; and he should answer from within, Do not give me this trouble; the door is now fastened, and my children are with me in bed; I cannot rise and give to you. I tell you, Though he will not rise and give to him because he is his friend, yet because of his importunity he will rise and give him what he needs. So I say to you, Ask, and it will be given you; seek, and you will find; knock, and the door will be opened for you. For every one who asks receives, and he who seeks finds, and to him who knocks the door is opened. Which of you who is a father, if his son asks for a fish, will instead of a fish give him a serpent? or if he asks for an egg, will give him a scorpion? If then you, with all your imperfection, know that you must give good gifts to your children, how much more will your heavenly Father give the holy spirit to those who ask him?

He was casting out a demon that caused dumbness; and when the demon had come out, the dumb man spoke; and the people were astonished. But some of them said, It is by the power of Beel-zebūl, the prince of the demons, that he casts out demons. Others, tempting him, asked of him a sign from heaven. But he, knowing their thoughts, said to them, Any kingdom divided against itself is laid waste, and any household thus divided comes to downfall. If then Satan is divided against himself, how shall his kingdom stand? since you say that by the power of Beel-zebūl I cast out demons. And if it is by the power of Beel-zebūl that I cast out demons, by whose power do your sons cast them out? so they shall be your judges. But if it is by the finger of God that I drive out the evil spirits, then the kingdom of God has come to you. When the mighty man fully armed guards his own court, his possessions are in safety; but when one mightier than he comes upon him

- and conquers him, he takes away his armour in which he
23 trusted, and divides his plunder. He who is not with me
is against me, and he who gathers not with me scatters.
24 When the evil spirit comes out from the man, it passes
through waterless regions seeking a resting-place; then
finding none, it says, I will return to the dwelling from
25 which I came out. When it arrives there, it finds it swept
26 and adorned. Thereupon it goes and takes seven other
spirits more evil than itself, and they enter and dwell
there; and the last condition of that man is worse than the
27 first. As he said this, a woman in the crowd called out to
him, Blessed is the womb that bore you, and the breasts
28 that nourished you! But he said, Then blessed are those
who hear the word of God and retain it.
29 When the people were gathering about him, he proceeded
to say: This is a perverse generation; it demands a sign,
30 but no sign shall be given to it but that of Jonah. For as
Jonah was a sign to the Ninevites, so also shall the Son
31 of Man be to this generation. [The queen of the south will
stand in judgment against the men of this generation, and
will convict them; for she came from the ends of the earth
to hear the wisdom of Solomon; but something greater than
32 Solomon is here. The Ninevites will stand in judgment
against this generation, and will condemn it; for they re-
pent at Jonah's preaching; but something greater than
33* Jonah is here.] No one lights a lamp and puts it in a hiding-
place, or under a peck-measure, but on a lamp-stand, so
34† that those who enter may see the light. The lamp of the
body is the eye; when your eye is clear, your whole body
is lighted up; but if your eye is diseased, your body is
35 darkened. Take heed then lest the source of light within
36* you be dark. If however your whole body is lighted up,
with no part dark, then all about you will be light; just
as the lamp lights you with its brightness.

As he spoke, a Pharisee invited him to dine with him; 37
and he went in, and reclined at the table. But the Pharisee 38
saw with surprise that he had not washed before the meal.
The master said to him, You Pharisees cleanse the outside †³⁹
of the cup and the platter, but your inward part is full of
extortion and wickedness. Foolish ones, did not he who 40
made the outside make also the inside? Nay, make right ^{*41}
what is within, and you will have all clean. But woe to 42
you Pharisees! for you tithe mint and rue and various
herbs, but neglect justice and the love of God; to these
you should attend, yet without neglecting those others.
Woe to you Pharisees! for you love the foremost seats in 43
the synagogues, and the salutations in the marketplaces.
Woe to you! for you are like the graves which are unmarked, 44
over which men walk without knowing it. Here a certain 45
lawyer spoke up, saying to him, Master, when you say
these things you reproach us also. He answered, Woe also 46
to you lawyers! for you load men with burdens difficult
to bear, but you yourselves will not touch the burdens
with one of your fingers. Woe to you! for you build the 47
tombs of the prophets, and your fathers killed them. So ^{*48}
you bear witness and consent to the deeds of your fathers;
for they killed them, and you are their children. Therefore 49
also *The Wisdom of God* says: I will send to them prophets
and messengers; and some of them they will kill and per-
secute, that the blood of all the prophets, which was shed 50
since the founding of the world, may be required of
this generation; from the blood of Abel to the blood of 51
Zachariah, who perished between the altar and the sanctu-
ary; verily I say to you, It shall be required of this genera-
tion. Woe to you lawyers! for you have taken away the 52
key of knowledge; you yourselves have not entered, and
those who would enter you have hindered.

When he came forth from that place, the scribes and the 53

Pharisees pressed hard upon him, and sought to make him pronounce on many matters; laying snares for him, in order to seize upon some word of his.

12 At this time, when multitudes of the people were gathering, so that they trod on one another, he said to his disciples, Above all, beware of the leaven of the
2 Pharisees (that is, of their hypocrisy). There is nothing concealed which shall not be revealed, nothing hid which
3 shall not be made known. Therefore what you say in the dark will be heard in the light, and what you whisper in
4 the inner chambers will be proclaimed on the housetops. I say to you my friends, Do not fear those who kill the body,
5 but after that can do no more. I will show you whom to fear: fear him who after he has killed has power to cast
6 into Gehenna; indeed I say to you, Fear him! Are not five sparrows sold for two farthings? yet not one of them is
7 forgotten in the sight of God. Even the hairs of your head are all numbered. Fear not; you are of more value than
8 many sparrows. I say to you, Whoever shall confess me before men, the Son of Man will confess him before the
9 angels of God; but he who denies me before men shall be
10 denied before the angels of God. Any one who speaks a word against the Son of Man may be forgiven; but he who utters blasphemy against the holy spirit will not be forgiven. When they bring you before synagogues and magistrates and rulers, do not be anxious how to answer, or
12 what to say; for the holy spirit will teach you forthwith what you have need to say.

13 One out of the crowd said to him, Master, command my
14 brother to share the inheritance with me. But he answered,
15 Man, who made me a judge or a divider over you? And he said to them, Take care to keep yourselves from all covetousness; for though a man be wealthy, his life is not saved

by his possessions. He gave them this illustration: The ground of a certain rich man produced abundantly; and he took counsel with himself, saying, What shall I do, since I have no room for stowing away my crops? And he said, This I will do: I will pull down my barns, and build greater, and there I will stow away all the grain and my other goods; and I will say to my soul, Soul, you have many good things laid up for many years; take your ease, eat, drink, and enjoy yourself. But God said to him, Foolish one, this night your life is taken from you; whose then shall be all this which you have prepared? Thus it is with him who stores up riches for himself, but is not rich in the sight of God.

He said to his disciples: Therefore I say to you, Do not be anxious about the means of life, what you shall eat; nor for your body, what you shall put on. For the life is more than food, and the body than clothing. Consider the ravens, which neither sow nor reap, nor have store-chamber nor barn; but God provides for them; of how much more value are you than the birds! And what one of you by anxious care can add a cubit to his stature? If then you have not even a little power, why give anxious thought to the other matters? Consider the lilies, how they grow; they neither toil, nor spin; yet I say to you that even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass in the field, which is there today, and tomorrow is thrown into the baking-oven, how much more will he clothe you, O you of little faith! Seek not what you shall eat, and what you shall drink, nor be anxious in mind; for all these things the nations of the world are seeking after; but your Father knows that you have need of them. Nay, strive after his kingdom, and these things will be added to you. Fear not, little flock, for it is your Father's good pleasure to give you the king-

33 dom. Sell what you have, and give alms; provide for yourselves purses which will never wear out, an unfailing treasure in heaven, where no thief can approach, nor moth
34 destroy. For where your treasure is, there will your heart be also.

35,36 Let your loins be girded, and your lamps burning; and be yourselves like men waiting for their master, when he shall return from the marriage feast; so that when he comes and knocks, the door may be opened to him straightway.
37 Blessed are those servants, whom the master when he comes shall find watching. Verily I say to you, He will gird himself and make them recline at the table, and will come
38 and serve them. And if he comes in the second watch, or
39 in the third, and finds them so, blessed are they. Know this, that if the householder knew in what hour the thief was coming, he would not let his house be broken into.
40 Then be ready; for in an hour when you are not expecting it the Son of Man is coming.

41 Peter said to him, Master, do you speak this parable to
42 us, or to all? He replied: Who then is the faithful and wise steward, whom his master shall set over the servants in his house, to give them their portion of food in due season?
43 Blessed is that servant, whom his master, when he comes, shall find so doing. Verily I say to you, He will set him
44 over all his possessions. But if that servant shall say to himself, My master is postponing his return, and shall proceed to beat the menservants and maidservants, and to
45 eat and drink and be drunken; the master of that servant
46* will come on a day when he is not looking for him, and in an hour when he is unaware, and will divide him his portion with the faithless.

47 The servant who knows his master's will, but neither makes ready for him nor does according to his wish, shall
48 be beaten with many stripes; but he who in ignorance does

things deserving punishment shall be beaten with few stripes. From every one to whom much is given, much will be required; and if a man has been intrusted with much, from him will especially be demanded.

I came to bring fire upon the earth; and how I wish that *49
it were already kindled! A baptism I have yet to receive; 50
and how I am oppressed till it is accomplished! Do you 51
think that I came to bring peace to the earth? I tell you,
Not peace, but dissension. Henceforth will a household of 52
five be divided, three against two, and two against three.
They will stand in dissension, father against son, and son 53
against father; mother against daughter, and daughter
against her mother; mother in law against her daughter
in law, and daughter in law against her mother in law.

He said also to the people: When you see a cloud rising 54
in the west, you say at once, A shower is coming; and so
it turns out. When you see the south wind blowing, you 55
say, We shall have the sirocco; and it comes. Pretenders! 56
You know how to interpret the appearance of the earth
and of the heavens; how is it that you cannot see how to
interpret this present time? Why is it that even from your 57
own knowledge you cannot judge rightly? When you are 58
going with your adversary to the magistrate, make effort
on the way to settle with him; lest he drag you before
the judge, and the judge deliver you to the officer, and the
officer throw you into prison. Then, I tell you, you will 59
not come out until you have paid the very last farthing.

13 There came at that time some to tell him of the Gali-
leans whose blood Pilate had mingled with the blood
of their sacrifices. He answered them, Do you suppose that 2
these Galileans were greater sinners than any other of the
Galileans, because they thus suffered? No, I tell you; but 3
unless you repent, you shall all likewise perish. Or those *4

eighteen, on whom the tower at Siloam fell, and killed them; do you suppose that they were greater sinners than
5 any other of the inhabitants of Jerusalem? No, I tell you; but unless you repent, you shall all likewise perish.

6 He gave them this parable: A man had a fig tree planted in his garden, and when he came to look for fruit on it
7 he found none. He said to his gardener, For three years, now, I have been coming to look for fruit on this fig tree, without finding any; cut it down; why should it even use
8 up the soil? But he answered, Master, let it alone for this year also, until I have dug around it and put in fertilizer;
9 if it thenceforth bears fruit, well; if not, you shall cut it down.

10 Now he was teaching in one of the synagogues on the sabbath; and a woman was there, who for eighteen years
11 had been kept infirm by an evil spirit; and she was bent over, unable to stand upright at all. When Jesus saw her,
12 he called her to him, and said, Woman, you are freed from your infirmity; and as he laid his hands upon her, she im-
13 mediately was made straight, and glorified God. But the president of the synagogue, displeased because Jesus had
14 healed on the sabbath, said to the people, There are six days in which men ought to work; in these you may come
15 and be healed, but not on the sabbath day. The master answered, You hypocrites, does not each one of you on the
sabbath loose his ox or his ass from the stall and lead it
16 away to water? Then this one, who is a daughter of Abraham, she whom Satan has bound for these eighteen years,
should she not have been loosed from this bond on the
17 sabbath day? As he said this, his opponents were all put to shame; and all the people rejoiced at the wonderful things that were done by him.

18 He said moreover: What is the nature of the kingdom of
19 God, and to what shall I compare it? It is like a grain of

mustard seed, which a man took and planted in his garden; and it grew and became a tree, so that the birds of the air made their home in its branches. Again he said, To what shall I compare the kingdom of God? It is like leaven, which a woman took and buried in three measures of flour, until the whole was leavened. 20 21

So he passed through cities and villages, teaching, and proceeding on his way to Jerusalem. Some one said to him, Master, are they few who are to be saved? He said to them, Strive to enter by the narrow door; for many, I tell you, will seek to enter, but will not be able. After the master of the house has risen and made the door fast, you thereupon will stand outside and knock at the door, saying, Master, open to us! but he will answer you, I know not whence you are. Then you will proceed to say, We have eaten and drunk in your presence, and you taught in our streets; but he will say, I tell you, I know not whence you are; depart from me, all you evildoers! There will be weeping and gnashing of teeth, when you shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out. And they will come from the east and the west, from the north and the south, and will recline at the feast in the kingdom of God. Verily there are last who shall be first, and first who shall be last. 22 23 24 25 26 27 28 29 30

At that time certain Pharisees came and said to him, Go forth, away from this region; for Herod is seeking to kill you. He said to them, Go and tell that fox: "I shall cast out demons and perform cures today and tomorrow, and on the third day I shall be delivered up." For indeed it must be that I work today and tomorrow, and on the third day go my way; for it is not possible that a prophet should perish elsewhere than in Jerusalem. O Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! how often would I have gathered your children, as a 31 32 33 34

hen gathers her brood under her wings; but you would
35* not have it! Lo, your house is soon to be abandoned by
you. I say to you, You shall not see me until the time comes
when you shall say, Blessed is he who comes in the name
of the Lord!

14 As he entered the house of one of the chief men of the
Pharisees on the sabbath to dine, they were watching
2 him. And there before him was a man who was afflicted
3 with the dropsy. Jesus addressed the lawyers and Pharisees,
saying, Is it lawful to heal on the sabbath, or not? They
4 were silent. Thereupon he healed the man, and sent him
5 away. Then he said to them, If an ass or an ox belonging
to any one of you were to fall into a well, would he not
6 straightway draw it out on the sabbath day? They were
unable to answer him as to this.

7 He gave a word of counsel to the guests, when he ob-
served how they chose the chief seats, saying to them,
8 When you are invited by any one to a feast, do not recline
in the foremost place; lest it should happen that some one
of higher rank than you should have been invited by him,
9 and that then he who invited you both should come and
say to you, Give place to this man; whereupon you would
10 proceed with shame to take the lowest place. But when you
are invited, go and recline in the lowest place; so that when
he who invited you comes, he may say to you, Friend, go
up higher; then you will be honoured in the sight of all
11 your fellow guests. For every one who exalts himself will
be humbled, and he who humbles himself will be exalted.

12 He said also to him who had invited him, When you
give a dinner or a supper, do not call in your friends, your
brothers, your relatives, or your wealthy neighbours; lest
they in turn invite you, and you thus be recompensed.
13 But when you make a feast, call in the poor, the maimed,

the lame, the blind; and blest you will be; for they have 14
nothing with which to repay you, but you will have your
recompense in the resurrection of the righteous.

One of those who were reclining at the table, on hearing 15
this, said to him, Blessed is he who shall take part in the
feast in the kingdom of God! Jesus said to him, A certain 16
man gave a great supper, to which he invited many; and 17
he sent out his servant at supper time to say to the invited
guests: Come now, for everything is ready. At once they *18
all began to excuse themselves. The first said, I have bought
a field, and am obliged to go and see it; I beg you to have
me excused. Another said, I have bought five yoke of oxen, 19
and am on my way to try them; I beg you to make my
excuses. Another said, I have married a wife, and for that 20
reason I cannot come. So the servant came and told his 21
master these things. Then the householder was angry, and
said to his servant, Go out quickly into the streets and
lanes of the city, and bring in here the poor, the maimed,
the blind, and the lame. The servant reported: Sir, what 22
you commanded is done, and yet there is room. Then the 23
master said to the servant, Go out into the roads and
hedges, and urge men to come in, so that my room may
be filled. For I tell you that none of those men who were 24
invited shall taste of my supper.

When the people in large number were going along the 25
way with him, he turned and said to them, If any man 26
comes to me, and will not put aside his father and mother,
wife and children, brothers and sisters, yes, even his own
life, he cannot be my disciple. He who will not take up *27
his yoke and follow me cannot be my disciple: What one 28
of you, wishing to build a tower, will not first sit down
and estimate the cost, to see whether he has enough to
complete it? Lest when he has laid the foundation, and 29
then is not able to finish, all the beholders proceed to

30 ridicule him, saying, This man began to build, but could not
31 finish. Or what king, preparing to wage war with another
king, will not first sit down and make calculation whether
he is able with ten thousand to encounter him who comes
32 against him with twenty thousand? If not, then while the
other is still far distant, he will send an embassy to seek
33 conditions of peace. So then any one of you who will not
34 renounce all his possessions cannot be my disciple. Salt is
good; but if even the salt should become tasteless, with
35 what could it be seasoned? It would be fit neither for the
soil nor for the dunghill, but must be thrown away. Let
him hear who has ears.

15 Now many publicans and men of bad character were
2 coming close about him, to hear him. The Pharisees
and the scribes were incensed, and said, This man receives
3 outcasts, and eats with them! He therefore gave them this
4 parable: Which one of you, having a hundred sheep, and
losing one of them, does not leave the ninety-nine in the
field, and go after the one that is lost, until he finds it?
5 And when he has found it, he takes it on his shoulders,
6 rejoicing. Then coming to his house he calls together his
friends and neighbours, saying to them, Rejoice with me,
7 for I have found my sheep that was lost! I tell you that
in like manner there is more joy in heaven over one re-
pentant sinner than over ninety-nine righteous men who
8 have no need to repent. Or what woman who has ten silver
pieces, if she loses one piece, does not light a lamp and
sweep the house, and search diligently until she finds it?
9 Having found it, she calls together her friends and neigh-
bours, saying, Rejoice with me, for I have found the silver
10 piece which I lost! Likewise, I say to you, there is joy
among the angels of God over one sinner who repents.
11,12 And he said, A certain man had two sons. The younger

of them said to his father, Father, give me the portion
of the property that is my own share. So he divided
the property between them. Not many days after, the
younger son gathered all that was his, and journeyed away
to a distant country, and there wasted his possessions in a
dissipated life. When he had spent all, there came upon
that country a severe famine, and he found himself in dire
need. He thereupon entered the service of one of the citizens
of that land, who sent him out into his fields to feed swine.
He would gladly have satisfied his hunger with the pods
which the swine ate; but no one gave them to him. When
he came to himself, he said: How many of my father's
hired men have food in abundance, while I here am dying
of hunger! I will arise and go to my father, and will say
to him, Father, I have sinned against God, and against
you; I am no longer worthy to be called your son; make me
(if you will) one of your hired servants. So he set out, and
came to his father. While he was still in the distance his
father saw him, and was deeply moved, and ran and fell
on his neck and kissed him. The son said to him, Father,
I have sinned against God, and against you, and am no
longer worthy to be called your son. The father said to
his servants, Quick! bring out one of the best robes and
put it on him; put a ring on his hand and shoes on his
feet; and bring the fattened calf, and kill it; and let us eat
with rejoicing; for here is my son, who was dead, and is
alive; who was lost, but is found! So they began to make
merry. Now his older son was in the field; and as he drew
near to the house, he heard music and dancing; so he called
one of the servants, and inquired what all this might be.
He said to him, Your brother has come; and your father
has killed the fattened calf, because he has received him
safe and sound. But he was angry, and would not go in,
though his father came out and urged him. He said to his

father, During all these years I have been serving you, and I never have neglected any command of yours; yet you never gave me even a kid, so that I might make merry with
30 my friends. But when this son of yours came, who had devoured your property with harlots, you killed for him
31 the fattened calf! He said to him, Son, you are always with
32 me, and all that I have is yours; but there was need to make merry and rejoice; for your brother was dead, and is alive; he was lost, but is found.

16 He said also to the disciples: A certain rich man had a steward, concerning whom he had information that
2 he was wasting his property. He summoned him, and said, What is this that I hear about you? Render the account of your stewardship; for you can no longer be my steward.
3 The man said to himself, What shall I do, now that my employer is taking the office away from me? I am unable
4 to dig, and ashamed to beg. I know what I can do, so that when I am put out of the stewardship, men will receive
5 me into their houses. So he summoned each one of his employer's debtors; and said to the first, How much do
6 you owe my master? He answered, A hundred measures of oil. He said, Take your receipt, sit down here and write
7 fifty. Then he said to another, And you, how much do you owe? He answered, A hundred measures of wheat. He said
8* to him, Take your receipt, write eighty. Did the lord of the estate praise his faithless manager, because he had acted shrewdly (for the sons of this world are more sagacious
9* than the sons of light, in the dealings with their fellow
men)? and do I say to *you*, Gain friends for yourselves with base lucre, so that when it is gone, you may be received
10 into the eternal abodes? He who is faithful with little is faithful also with much; and he who is unfaithful with
11 little is unfaithful also with much. If then you have not

been trustworthy with the false riches, who will intrust you with the true? And if you have not been faithful with the possessions of others, who will give you your own? No servant can serve two masters; for either he will dislike the one, and love the other; or else he will hold to the one, and disregard the other. You cannot serve God and worldly gain.

Certain Pharisees who were money-lovers heard all this, and scoffed at him. He said to them, You are of those who justify themselves in the sight of men; but God knows your hearts; for things which are in high honour among men are abomination in the sight of God. Until John, there were the law and the prophets; from his time on, the kingdom of God is proclaimed, but every man treats it with violence. Yet it is easier for heaven and earth to pass away than for one point of the law to perish. Whoever puts away his wife, and marries another, commits adultery; and he who marries one who has been divorced by her husband commits adultery.

There was once a rich man, who was clothed in purple and fine linen, and lived his daily life of joyous luxury. At his gate lay a beggar named Lazarus, covered with sores; longing to be fed with the crumbs that fell from the rich man's table; even the dogs came and licked his sores. At length the beggar died, and was borne away by the angels to Abraham's bosom; the rich man also died, and was buried. In Hades, suffering torments, he looked up and saw Abraham afar off, and Lazarus in his bosom. So he cried out, saying, Father Abraham! take pity on me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am in agony in this flame. But Abraham answered, Son, remember that in your lifetime you received your good things, and Lazarus in the same time evil things; now he is comforted here, while you are in

- 26* torture. And besides, between us and you there is a great gulf fixed, so that those who would pass over to you cannot do so; nor can any pass over thence to us. But he said, I beseech you then, father, to send him to my father's household, for I have five brothers; so that he may testify to them, lest they also come to this place of torment.
- 27
- 28
- 29 But Abraham said, They have Moses and the prophets, let them listen to them. He said, Nay, father Abraham, but if one comes to them from the dead, they will repent.
- 30
- 31 But he replied, If they do not heed Moses and the prophets, neither will they be persuaded, even if one rises from the dead.

- 17 He said to his disciples, It must indeed be that pitfalls will come; but woe to him through whom they come!
- 2 Better for him if a millstone were hung about his neck and he were thrown into the sea, than that he should lead astray one of the least of these; take heed to yourselves. If your brother wrongs you, reprove him; and if he repents, forgive him. If he sins against you seven times in the day, and seven times turns again to you, saying, I repent; you shall forgive him.
- 3
- 4
- 5 The apostles said to the master, Increase our faith.
- 6 He replied, If you had faith as a grain of mustard seed, you could say to this sycamine tree, Be uprooted and planted in the sea; and it would obey you.
- 7 What one of you who has a servant ploughing or tending sheep will say to him, when he comes in from the field, Come now and recline at the table? On the contrary, he will say to him, Make ready what I am to have for my supper, and gird yourself and serve me until I have eaten and drunk; and after that you may eat and drink. Does he thank the servant for doing what he was bidden? So also you must say, when you have done all that you are com-
- 8
- 9
- 10

manded to do, We are unprofitable servants; we have done only what we were obliged to do.

Now in the course of his journey to Jerusalem he was passing between Samaria and Galilee. As he entered a certain village, there met him ten lepers, who, standing at a distance from him, cried out, Jesus, master, have pity on us! When he saw them, he said to them, Go and show yourselves to the priests. And as they went, they were cleansed. Then one of them, as he saw that he was healed, turned back, shouting his praise to God; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Jesus said, Were not the ten cleansed? where are the nine? Were there none found to return and give praise to God but this alien? And he said to him, Arise and go your way; your faith has healed you.

Being asked by the Pharisees, when the kingdom of God was to come, he answered, The kingdom of God does not come according to observation; nor shall they say, It is here; or, It is there; for the kingdom of God is in the midst of you.

He said to the disciples: Days will come, when you will greatly desire to see the day of the Son of Man, but will not see it. When they say to you, See, he is here! or, He is there! do not go, nor follow after them. For as the bolt of lightning illumines from the one horizon to the other, so will be the Son of Man. But first he must suffer many things, and be rejected by this generation. Even as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. So also as it happened in the days of Lot: they were eating and drinking, buying and selling, planting and building; but

- on the day when Lot went forth from Sodom, it rained fire
30 and brimstone from heaven, and destroyed them all; even
so will it be in the day when the Son of Man is revealed.
31* In that day, if a man is on the housetop, and his outer
garments are in the house, let him not go down to take
them; and let him who is in the field likewise not turn back.
32,33 Remember Lot's wife. Whoever seeks to gain his life shall
34 lose it; and he who would lose it shall save it. I say to
you, In that night there will be two men in one bed; the
35 one will be taken, and the other will be left. Two women
will be grinding together; the one will be taken, and the
37 other left. They said to him, Where, master? He answered,
"Where the dead body lies, there the vultures also will be
gathered."

- 18 He gave them a parable to the effect that they must
2 always pray and never despair. In a certain city, he
said, there was a judge, who neither feared God nor re-
3 garded man. There was a widow in that city, who kept
coming to him and saying, Give me justice of my ad-
4 versary. For a time he would not; but at length he said
to himself, Even though I neither fear God nor regard
5 man, yet because this widow troubles me I will give her
justice, lest she wear me out by her perpetual coming.
6 And the master said: Hear what the unjust judge says!
7* and will not God give justice to his elect who cry to him
day and night, even if he is slow to anger in their behalf?
8* I tell you, He will give them speedy satisfaction. Yet when
the Son of Man comes, will he find faith on the earth?
9 He uttered also this parable to some who were confident
of their own righteousness, and contemptuous of others:
10 Two men went up to the temple to pray; the one a Phari-
11* see, and the other a publican. The Pharisee stood and
prayed thus: God, I thank thee that I am not as other men

are; extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. The publican, standing at a distance, would not even raise his eyes to heaven, but beat his breast, saying, God, be merciful to me, a sinner! I tell you, This man went down to his house approved of God rather than the other. For every one who exalts himself shall be humbled, and he who humbles himself shall be exalted.

They brought to him also little children, that he might touch them; but the disciples who saw it rebuked them. But Jesus called them to him, saying, Let the children come to me, do not forbid them; for of such is the kingdom of God. Verily I say to you, Whoever does not receive the kingdom of God as a child can not enter it.

One of the chief men asked him, Good master, what must I do in order to gain eternal life? Jesus answered, Why do you call me good? only one is good, namely God. You know the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, honour your father and mother. He said, All these I have kept from my youth up. When Jesus heard this, he said to him, One thing you lack yet: sell all that you have, and distribute it to the poor (and you will have treasure in heaven), and come and follow me. But when he heard this, he was sorely disappointed, for he was very wealthy. Jesus, seeing him thus, said, How hard it is for those who have riches to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. Those who heard said, Who then can be saved? He answered, Things which are impossible with men are possible with God. Peter said, We indeed have left behind our possessions, and have followed you. He said to them, Verily I say to you, There is no one who has left home, or wife, or brothers, or kinsmen, or children, for

30 the sake of the kingdom of God, who shall not receive many times as much in this age, and in the world to come life eternal.

31 Speaking only to the twelve, he said, We now are going up to Jerusalem, and all the things written by the prophets concerning the Son of Man will be accomplished. For he will be delivered up to the Gentiles, and will be mocked, shamefully treated, and spit upon; they will scourge him, and put him to death; but on the third day he will rise from the dead. They however could not at all comprehend this, for the thing was hidden from them, and they did not know the meaning of his words.

35 As he was drawing near to Jericho, a blind man was sitting by the wayside begging. When he heard the crowd going by, he inquired what this meant. They told him, Jesus, the Nazarene, is passing by. He cried out, Jesus, son of David, have pity on me! The leaders of the crowd charged him to hold his peace; but he cried out the more loudly, Son of David, have pity on me! Jesus stood, and ordered him to be brought to him; and when he had come near, he asked him, What would you have me do for you? He answered, Sir, I would receive my sight. Jesus said to him, Receive your sight; your faith has healed you. Immediately his sight was restored, and he followed him, glorifying God; and all the people who saw it gave praise to God.

19 Then he came into Jericho, and was passing through the city. Now there was a man there named Zacchæus, a chief publican, and wealthy. He was eager to see what sort of man Jesus was; but could not, because of the crowd, for he was of small stature. So he ran on ahead, and climbed a sycamore tree to see him, for he was to pass that way. When Jesus came to the place, he looked

up, and said to him, Zacchæus, come down now, for I must stay at your house today. He made haste to come down, and received him joyfully. But the onlookers muttered their disapproval, saying, He has gone in to be the guest of a bad man. But Zacchæus stood before the master and said to him, The half of my possessions, master, I will give to the poor; and whatever I have wrongfully exacted from any man I will restore fourfold. Jesus said to him, Today salvation has come to this house; since he also is a son of Abraham; for the Son of Man came to seek and save the lost.

As they heard this, he went on to give them a parable, because he was nearing Jerusalem, and they were thinking that the kingdom of God was to appear forthwith. He said: A certain nobleman went away to a distant land, to receive his appointment as king, and thereupon to return. He summoned ten servants of his and gave them ten minas, with the command, Trade with this until I return. Now his citizens hated him; and they sent an embassy after him, to say, We will not have this man reign over us. When at length he returned, having received the royal title, he gave command that those servants to whom he had given the money should be summoned to him, in order that he might know what business they had done. The first came before him, saying, Master, your mina gained ten minas. He said to him, Well done, my good servant; since you have proved trustworthy with a little, receive the appointment over ten estates. Then the second came, saying, Master, your mina made five minas. To him also he said, You, likewise, take charge of five estates. When the last came, he said, Master, here is your mina, which I have been keeping stored away in a napkin; for I feared you, because you are a hard man; you take up what you did not lay down, and reap what you did not sow. He said

- to him, From your own mouth I will judge you, wicked servant! You knew that I am a hard man, taking up what I did not lay down, and reaping what I had not sown?
- 23 Why then did you not put my money in the bank? for then, on my return, I could have required it with interest.
- 24 And he said to his retainers, Take the mina away from
- 25 him, and give it to him who has the ten minas (but they
- 26 said to him, Master, he has ten minas!). I tell you, To every one who has shall be given; but from him who lacks
- 27 shall be taken away even what he has. And now, as for those enemies of mine who would not have me reign over them; bring them here, and slay them before me.
- 28 When he had said these things, he went forward on his way up to Jerusalem.
- 29 When he came near to Bethpage and Bethany, at the hill called the Mount of Olives, he sent two of the disciples, saying, Go into the village opposite you; and there,
- 30 as you enter, you will find a colt tied, on which no one has ever ridden; loose it, and bring it here. And if any one
- 31 asks you why you are loosing it, say, Its master has need of it. Those who were sent went away, and found as he
- 32 had told them. And as they were loosing the colt, those who were in charge of it said to them, Why are you loosing
- 33 the colt? They answered, Its master has need of it.
- 34 Then they brought it to Jesus; and they threw their garments on the colt, and set Jesus upon it; and as he rode
- 35 forward they spread their garments in the way. When he was now drawing near, at the descent of the Mount of
- 36 Olives, all the multitude of the disciples began to praise God with a shout of joy, for all the wonders which they
- 37 had seen; saying,

Blest is the Coming One, the King, in the name of the Lord!

Peace in heaven, and glory on high!

Some of the Pharisees who were in the crowd said to him, 39
Master, rebuke your disciples. He answered, If these should 40
be silent, the stones would cry out!

As he approached, and looked upon the city, he wept 41
over it, saying, Would that you knew in this day, you 42
also, what is for your welfare! but now it is hidden from
your eyes. For the days will come upon you when your 43
enemies will cast up a rampart about you, and surround
you, and hem you in on every side; and "they will dash 44
you to pieces, and your children within you"; nor will
they leave you one stone upon another; because you knew
not the time of your visitation.

He entered the temple, and proceeded to drive out those 45
who were selling, saying to them, It is written, My house 46
shall be a house of prayer; but you have made it a den of
robbers.

He continued to teach day by day in the temple. The 47
chief priests and scribes, and the leaders of the people,
sought to destroy him; but they found no way of accom- 48
plishing this, for all the people hung upon him to hear
him.

20 On a certain day, as he was teaching the people in the
temple, the chief priests and the scribes, together with
the elders, confronted him; and they said to him, Tell us 2
by what authority you are doing this, or who it is that
gave you this authority. He answered them, I also will 3
put a question to you; now tell me: Was the baptism of 4
John from heaven, or from men? They considered: If we 5
say, From heaven, he will say, Why then did you not
believe him? but if we say, From men, all the people will 6
stone us, for they are convinced that John was a prophet.
So they replied, that they did not know whence it was. 7

8 Jesus said to them, Neither do I tell you by what authority I do these things.

9 He proceeded to give the people this parable: A man
10 planted a vineyard, let it out to cultivators, and went
abroad for a long stay. At the proper time he sent a servant
to the cultivators, in order that they might deliver to him
some of the fruit of the vineyard; but they beat him, and
11 sent him away empty. Then he sent another servant; and
him also they beat and abused, and sent away empty.
12 He sent yet a third; and this one, again, they wounded and
13 ejected. The owner of the vineyard said, What shall I do?
I will send my beloved son; no doubt they will reverence
14 him. But when the cultivators saw him, they consulted
with one another, saying, Here is the heir; let us kill him,
15 so that the inheritance may be ours. So they threw him
16 out of the vineyard, and killed him. What now will the
owner of the vineyard do to them? He will come and de-
stroy those cultivators, and will deliver the vineyard to
17 others. When they heard this, they said, God forbid! But
he looked upon them, and said, What then is the meaning
of this scripture:

The stone which the builders rejected,

This has been made the chief corner stone?

18 "Whoever falls on that stone will be shattered; and he on
whom it falls will be ground to dust."

19 The scribes and the chief priests sought to lay hands on
him at once, but they feared the people; for they knew
20 that he spoke this parable against them. They watched
him, however, and sent spies, who feigned themselves to
be sincere, in order to seize upon some word of his, so that
they might deliver him up to the authorities and into the
21 power of the governor. They put to him this question:
Rabbi, we know that you say and teach what is right; and

that you are not a respecter of persons, but teach the way of God sincerely: Is it right for us to pay tribute to Cæsar, or not? He perceived their treachery, and said to them, Show me a denarius. Whose portrait and inscription does it bear? They answered, Cæsar's. He said to them, Render then to Cæsar the things that are Cæsar's, and to God the things that are God's. They could not lay hold of the saying in the presence of the people; and wondering at his answer they held their peace.

Some also of the Sadducees (who say that there is no resurrection) came to him with a question: Rabbi, Moses prescribed for us: If a man has a brother who dies, leaving a wife, but no child, he shall marry the wife and raise up offspring for his brother. There were seven brothers; and the first, who had taken a wife, died childless; then the second, and the third, took her; in the same way also the seven died, leaving no children. Last of all, the woman died. In the resurrection therefore whose wife of them will the woman be? for the seven had married her. Jesus said to them, The people of this present age marry, and are given in marriage; but those who are found worthy to attain to the other world, and the resurrection from the dead, do not marry, nor are they given in marriage; nor can they die any more, for they are like the angels, and as children of the resurrection they are also children of God. But that the dead are raised, Moses also showed in the account of the bush, when he called the Lord "the God of Abraham, the God of Isaac, and the God of Jacob." He is not the God of the dead, but of the living; for all live to him. Certain of the scribes answered, Rabbi, you have said well. Nor did any one again venture to put a question to him.

He said to them, How is it that they say that the Mes-

42 siah is the son of David? For David himself says in the book of Psalms:

The Lord said to my Lord,
Sit thou on my right hand,
43 Till I make thine enemies
The footstool of thy feet.

44 Thus David calls him Lord; how then is he his son?

45 In the hearing of all the people he said to his disciples,
46 Beware of the scribes, who like to walk about in long robes,
and love salutations in the marketplaces, and chief seats
47 in the synagogues, and the foremost places at feasts; who devour the property of widows, and make a show of lengthy prayers! they shall receive the severer condemnation.

21 He took notice of the rich men who were putting their
2 contributions into the treasury; then he saw a certain
3 poor widow putting in there two mites. And he said, Verily I say to you, This poor widow put in more than they all;
4* for these put in their contributions out of their abundance; but she out of her penury put in all the resource that she had.

5* As some were speaking of the temple, how it was adorned
6 with beautiful and massive stones, he said: As for this which you see, days will come in which there will not be left here one stone upon another, that will not be thrown down.
7 They asked him, Master, when will these things be? and what will be the sign when they are about to take place?
8 He said, Take heed not to be led astray; for many will come in my name, saying, I am he! and, The time is at
9 hand! do not follow them. When you hear of wars and uprisings, do not be terrified; these things must take place
10 first, but the end will not come at once. Then he said to them, Nation will rise against nation, and kingdom against

kingdom; there will be great earthquakes, famine and pesti- 11
 lence in various places, fearful sights and mighty signs from
 heaven. But before all these things they will lay their *12
 hands on you and persecute you, delivering you up to
 synagogues and leading you away to prisons; before kings
 and governors, for my name's sake, you will be brought *13
 for testimony. Do not however meditate anxiously what 14
 answer to make; for I will give you speech and wisdom 15
 which none of your adversaries will be able to withstand
 or gainsay. You will be delivered up even by parents and 16
 brothers, kinsmen and friends, and some of you they will put
 to death; and you will be hated of all men for my name's 17
 sake. Yet not a hair of your head shall perish; by stead- 18,19
 fastness you shall gain your life.

When you see Jerusalem surrounded by armies, know 20
 then that her devastation is at hand. Then let those who 21
 are in Judea flee to the mountains; let those who are in
 the city go forth, and those who are in the country not
 go into her; for days of vengeance are these, in fulfilment 22
 of all that has been written. Woe to those who are with 23
 child, and to those who nurse infants, in that time! for
 there will be great distress in the land, and wrath upon
 this people. They will fall by the edge of the sword; they 24
 will be led captive to all the nations; and Jerusalem will
 be trampled by the Gentiles, until the "times of the Gen-
 tiles" are fulfilled. There will be signs in sun and moon *25
 and stars; and on the earth distress of nations in tumult
 "like the roaring of the sea and its billows";² men faint- 26
 ing for fear, and for apprehension of the things which are
 coming on the world; for the heavenly powers will be
 shaken. *Then* will be seen the Son of Man coming in a 27
 cloud with power and great glory. When these things be- 28

² The reference is to Is. 17:12.

gin to take place, look up, and raise your heads; for your redemption is nigh.

29 He gave them a parable: Consider the fig tree, and all
30 the trees; when they begin to put forth their leaves, you
know of yourselves, as you see it, that the summer is at
31 hand. In like manner, when you see these things taking
32 place, know that the kingdom of God is nigh. Verily I
say to you, This generation will not pass until it is all
33 accomplished. Heaven and earth will pass away, but my
words will not pass away.

34 Beware lest your senses be dulled by surfeiting and drunk-
enness, and by worldly cares, and that day come upon you
35 suddenly like the springing of a trap; for thus it will come
36 upon all that dwell on the face of the earth. But keep
watch at all times, praying that you may have strength
to survive all these things that are destined to be, and to
stand before the Son of Man.

37 Now by day he was teaching in the temple; and at night
he used to go forth and lodge on the hill called the Mount
38 of Olives; and all the people came early in the morning to
him in the temple, to hear him.

22 Now the feast of unleavened bread³ was at hand. And
2 the chief priests and the scribes were trying to find a
3 way to put him to death; for they feared the people. Then
Satan entered into Judas called the Traitor, who was a
4 member of the twelve; and he went and consulted with the
chief priests and captains, how he might deliver him up
5 to them. They heard him gladly, and promised to give him
6 money. He agreed to the bargain, and sought for an oppor-
tunity to betray him to them without raising a tumult.

7 When the day of the feast arrived, on which the paschal

³ The Greek adds, *called the Passover*.

lambs must be sacrificed, he sent Peter and John, saying, 8
Go and make preparation for our eating the passover. They 9
said to him, Where do you wish to have us make the
preparation? He answered, When you enter the city, there 10
will meet you a man carrying a jar of water; follow him
to the house which he enters; then say to the householder, 11
The master says to you, Where is the guest-chamber, where
I may eat the passover with my disciples? He will show 12
you a large upper room furnished; there make ready.
They went, and found everything as he had told them; 13
and they made ready the passover.

When the hour came, he reclined at the table, and the 14
apostles with him. And he said to them, I have greatly 15
desired to eat this passover with you before I suffer; for I 16
say to you, I shall not again eat the passover until its type
is fulfilled in the kingdom of God.

He took bread, and after giving thanks he broke it, and 19
gave it to them, saying, This is my body, which is given for
you; do this in remembrance of me. And the cup likewise,
after supper, saying, This cup is the new covenant in my 20
blood, which is shed for you. But the hand of him who is
to betray me is with me on the table. For the Son of Man 21
goes his way, as it has been determined; but woe to that
man by whom he is betrayed! Thereupon they debated with 22
one another, which of them it could be who was to do this 23
thing.

There arose also a dispute among them, as to which 24
should be regarded as their chief. But he said to them, 25
The kings of the Gentiles lord it over them, and their
rulers are called "benefactors." Not so with you; but who- *26
ever among you is the older, let him be as the younger;
and he who leads, as he who serves. For which is chief, 27
he who reclines at the table, or he who serves? is it not
he who reclines? yet I am among you as the servant. You 28

29 are those who have stood by me in my trials; and I appoint
to you a kingdom, even as my Father appointed it to me;
30 that you may eat and drink at my table in my kingdom,
and sit on thrones judging the twelve tribes of Israel.
31 Simon, Simon, Satan asked to have you all, that he might
32 sift you like wheat; but I prayed for *you*, that your faith
might not fail; and do you, when at length you have re-
33 pented, strengthen your brethren. Peter said to him, Mas-
ter, I am ready to go with you both to prison and to death.
34 He answered, I tell you, Peter, before the cock crows to-
day you will thrice have denied that you know me.

35 He said further to them, When I sent you forth without
purse, or wallet, or shoes, did you lack anything? They
36 answered, Nothing. But now, said he, let him who has
a purse take it, and a wallet likewise; and let him who has
37 no sword sell his cloak and buy one. For I tell you that
the scripture, "He was counted among the transgressors,"
must be fulfilled in me; for that which concerns me is now
38 at its end. They said to him, Master, here are two swords.
He said to them, It is enough.

39 As he went forth, he proceeded, according to his custom,
to the Mount of Olives, and the disciples accompanied
40* him. When he arrived at a certain place, he said to them,
41 Pray not to fail in the trial. Then he separated himself
from them, about a stone's throw; and he knelt down and
42 prayed, saying, Father, if thou wilt, take away this cup
43 from me; nevertheless not my will, but thine, be done. When
he arose from his prayer, and came to the disciples, he
44* found them sleeping for sorrow, and said to them, Why
do you sleep? Up, and pray not to fail in the trial!

45 Even as he was speaking, a company appeared, with the
Judas before mentioned, one of the twelve, leading them;
46 and he came up to Jesus to kiss him. Jesus said to him,
47 Judas, do you betray the Son of Man with a kiss? The dis-

ciples, seeing what was impending, cried, Master! shall we strike with the sword? and one of them struck a certain servant of the high priest, and cut off his right ear. But Jesus said, Hold! let this suffice. And he touched the ear, and healed it. Then Jesus said to the chief priests, and officers of the temple, and elders, who had come against him, Have you come out with swords and cudgels, as against a robber? I was with you daily in the temple, and you laid no hand on me; but this is your hour, and the power which darkness gives you!

Then they seized him and led him away, and brought him into the house of the high priest. Now Peter followed, at a distance; and when the men kindled a fire in the middle of the court, and sat down together, Peter sat among them. A certain maidservant saw him sitting by the fire, and looking at him closely, said, This man also was with him. But he denied it, saying, Woman, I do not know him. After a little while another noticed him, and said, You also are one of them. But Peter answered, Man, I am not. Then after a brief interval still another affirmed confidently, Of a certainty this man also was with him, for he is a Galilean. But Peter said, I do not know the man of whom you speak! And immediately, while he was speaking, a cock crew. The master turned, and looked at Peter. Then Peter remembered what the master had said to him: Before a cock crows today you will thrice deny me; and he went out, and wept bitterly.

The men who surrounded Jesus mocked him, and beat him. They also blindfolded him, and kept saying, Show yourself a prophet! who is it that struck you? and many other things they said insultingly to him.

When the day dawned, the elders of the people, the chief priests, and the scribes assembled, and led him away into their council; and they said, Tell us whether you are the

Messiah. He said to them, If I tell you, you will not believe me; and if I put questions to you, you will not answer; but presently the Son of Man will be seated at the right hand of the power of God. They all said, Are you then the Son of God? He answered them, You say that I am. Then they said, What further need have we of witness? for we ourselves have heard his own words.

23 Thereupon the whole assembly arose, and brought him before Pilate. There they accused him, saying, We found this man corrupting our people, forbidding us to pay tribute to Cæsar, and saying that he himself is an anointed king. Pilate asked him, Are you the king of the Jews? He answered, You say that I am. Pilate however said to the chief priests and the multitude, I find nothing criminal in this man. But they insisted, saying, He stirs up the people, teaching throughout the Jewish land, all the way from Galilee to this place. When Pilate heard this, he asked whether the man was a Galilean; and learning that the man belonged to the jurisdiction of Herod, he sent him to Herod, who happened at that time to be in Jerusalem. When Herod saw Jesus, he was greatly pleased; for he for some time had been wishing to see him, because of what he had heard about him; and he was in hope to see some miracle performed by him. So he questioned him at some length; but Jesus gave him no answer, though the chief priests and the scribes stood by, accusing him vehemently. Herod and his soldiers accordingly despised him, and in mockery they put a gorgeous robe on him, and sent him back to Pilate. On that day Herod and Pilate became friends with one another, for hitherto they had been at enmity. Then Pilate called together the chief priests and the leaders of the people, and said to them, You have brought this man before me as one who is corrupting the people;

but now that I have examined him before you I find in him no such criminal conduct as you charge against him. Nor did Herod, for he sent him back to us. Since then nothing deserving of death has been done by him, I will scourge him, and then set him free. But they cried out all together, Away with this man! release to us Barabbas! Now he was one who had been put in prison because of insurrection made in the city, and murder. Again Pilate addressed them, wishing to set Jesus free. But they cried out, Crucify him! crucify him! He said to them the third time, What crime, then, has this man committed? I find in him no capital offense; I will therefore scourge him, and release him. But they insisted with shouting, demanding that he be crucified; and their voices prevailed. Pilate gave sentence that what they demanded should be done: he released the man for whom they asked, who had been imprisoned for insurrection and murder; and Jesus he delivered up to their will.

As they were leading him away, they laid hold of a man named Simon, a farm-labourer coming from the field, and put on him the cross, to carry it after Jesus. There followed him a great company of the people, and of women who bewailed and lamented him. But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For days are coming in which it will be said: Blessed are the barren, the wombs that never bore, the breasts that never nourished! Then will men begin to say to the mountains, Fall on us! and to the hills, Cover us! For if such things are done in the green tree, what will be done in the dry?

Two other men, criminals, were led along with him, to be put to death; and when they came to the place called The Skull, there they crucified him and the criminals, one on the right hand and the other on the left. And they

divided his garments among them, casting lots for them.

35 The people stood looking on; and the rulers said mockingly,
He saved others; let him save himself, if this is the Anointed
36 of God, the Elect One! The soldiers also approached and
37 ridiculed him, offering him vinegar, and saying, If you are
38 the king of the Jews, save yourself! Now there was above
39 him an inscription, The King of the Jews. One of the
criminals hanging there mocked him: Are you not the
40 Messiah? rescue yourself and us! But the other rebuked him,
and said, Have you no fear of God, now that you are
41 suffering the same fate? We indeed justly, for we are receiv-
ing the punishment which our deeds deserve; but this man
42 has done no wrong. And he said, Jesus, remember me when
43 you come in your royal estate. He said to him, Verily I say
to you, Today you shall be with me in Paradise.

44 It was now about the sixth hour, and darkness came over
45 all the land until the ninth hour, the sun's light failing;
and the veil of the temple was rent through the middle.
46 Then Jesus cried out aloud: Father, into thy hands I com-
47 mit my spirit; and with this word he expired. When the
centurion saw what took place, he glorified God, saying,
48 Surely this man was righteous! And all the people who
had come together for this spectacle, when they saw the
49 things that were done, returned beating their breasts. But
all his intimate friends, and the women who had followed
him from Galilee, remained standing in the distance, wit-
nessing these things.

50 Now there was a man named Joseph, a member of the
51 council, a good man and just (he had neither agreed to
their decision nor shared in their action), of Arimathæa;⁴
52 one who was looking for the kingdom of God. He went
53 to Pilate, and made request for the body of Jesus; and
when he had taken it down, he wrapped it in a linen cloth,

⁴ The Greek adds, *a Jewish town*.

and laid it in a tomb hewn in the rock, where no man as yet had lain.

It was now the night between Friday and the dawn of the sabbath; and the women who had accompanied him from Galilee, following after, saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. And on the sabbath they rested, according to the commandment. *54 55 56

24 On the first day of the week, at early dawn, they came to the sepulchre, bringing the spices which they had prepared. They found the stone rolled away from the tomb; but as they went in, they did not find the body. While they were in dismay at this, lo, two men in glistening garments stood by them; and as in their fright they bowed their faces to the ground, the men said to them, Why do you seek the living among the dead? Remember how he said to you, while he was yet in Galilee: The Son of Man must be delivered into the hands of evil men, and be crucified, and on the third day rise again. Then they remembered his words; and they returned, and told all these things to the eleven, and to all the rest. The women were Mary Magdalene, and Joanna, and Mary the mother of James, and certain others who were with them. But when they told these things to the apostles, their story appeared to them as idle talk, and they would not believe them. Peter, however, ran to the tomb; and stooping and looking in, he saw only the linen cloths; and he went away wondering at what had happened. 2 3 4 5 6 7 8 9 *10 11 12

Now two of their number were going on that same day to a village called Emmaus, sixty stadia distant from Jerusalem; and they were talking with each other about all these things which had happened. As they were conversing and questioning, Jesus approached, and went along with them; but their eyes were shut, so that they could not 13 14 15 16

- 17* recognize him. He said to them, What are the things which you are debating with one another, as you walk with sad
18 faces? One of them, named Cleopas, answered him: Are you alone, of all the inhabitants of Jerusalem, unaware of the things which have happened there in these days?
19 He said to them, What things? and they answered, The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people:
20 how the chief priests and our rulers delivered him up to
21* be condemned to death, and crucified him. But we had hoped that it was he who was to deliver Israel. Moreover it is now the third day since these things took place.
22 But more than this, certain women of our company amazed
23 us; for they went in the early morning to the tomb, and did not find his body, but returned saying that they had seen a vision of angels, who declared him to be alive.
24 Then some of those who were with us went to the tomb, and found it so as the women had said; but him they did
25 not see. Then he said to them, O unperceiving ones, and too slow of understanding to believe what the prophets
26 have said! Was it not necessary that the Messiah should
27* suffer these things, and thus enter into his glory? Thereupon he interpreted to them from Moses and the prophets the things in all the scriptures concerning himself.
- 28 When they drew near to the village to which they were
29 going, he made as though he would go further; but they urged him, saying, Stay with us, for it is toward evening, and the day is now declining. And he went in to stay with
30 them. When he had reclined with them at the table, he took the bread and invoked the blessing, then broke it and
31 gave it to them. And their eyes were opened, and they
32* recognized him; and he vanished from their sight. Then they said to each other, Were not our senses dull, while he was talking with us on the way, when he expounded to us the scriptures?

They arose straightway, and returned to Jerusalem, where they found the eleven and their companions gathered together, and saying, The master has indeed risen, and has appeared to Simon. Then they also narrated what had happened in the way, and how he had become known to them in the breaking of the bread.

As they were speaking of these things, he stood among them. Startled and terror-stricken, they thought they saw a ghost. But he said to them, Why are you terrified? and why do questionings arise in your minds? See by my hands and my feet that it is I myself; handle me, and see; for a spirit has not flesh and bones, as you see that I have. While they were still between joy and incredulity, and in amazement, he said to them, Have you any food here? They handed him a portion of a broiled fish, and he took it, and ate it before them.

Then he said to them, All this is the accomplishment of what I told you, while I was yet with you, that all that was written concerning me in the law of Moses, and the prophets, and the psalms, must be fulfilled. Then he opened their minds, so that they might understand the scriptures; and he said to them, Thus it is written: that the Messiah must suffer, and rise from the dead on the third day; and that in his name repentance for the forgiveness of sins must be preached to all the nations, beginning at Jerusalem. You are witnesses of these things. I, moreover, will send upon you what my Father has promised; but remain in the city, until you are endowed with power from on high.

He led them forth, until they were near Bethany; then he raised his hands, and blessed them; and as he blessed them, he parted from them. They then returned to Jerusalem in great joy; and they were continually in the temple, praising God.

The Gospel of John

The Gospel of John

I In the beginning was the Word, and the Word was with
2* God, and the Word was god. When he was in the be-
3 ginning with God all things were created through him;
4 without him came no created thing into being. In him was
5 life, and the life was the light of men; and the light shone
on in the darkness, and the darkness overcame it not.

6 There was a man sent of God, whose name was John.
7 He came for witness, to testify concerning the light, that
8* all through him might believe. He was not the light, but
9 the one who was to bear witness to the light. The true
light, which illumines every man, was coming into the
10 world. He was in the world, and the world was created
11 through him; but the world knew him not. He came to his
12 own, but his own received him not. To those who received
him he gave power to become children of God; to those
13* believing on the name of him who was born not of blood,
nor of carnal desire, nor of the will of man, but of God.

14* The Word was made flesh and dwelt among us, and we
beheld his glory; glory as of an only son, bestowed by a
15* father; fulness of grace and truth. John bore witness con-
cerning him, and proclaimed: "This is he of whom I said,
The one who is coming after me has already superseded
16* me, for he was before me; he of whose fulness we all have
17* received, even grace succeeding grace; for the law was given

by Moses, but the true divine grace came through Jesus the Messiah. No man has ever seen God; the only begotten *18
Son of God, who was in the bosom of the Father, has declared him."

This also is the witness borne by John. When the Jews 19
sent to him from Jerusalem priests and Levites to ask him,
Who are you? he replied openly; not withholding the truth, *20
but declaring, I am not the Messiah. They asked him, *21
What then? Are you Elijah? He said, I am not. Are you a
prophet? He answered, No. Then they said to him, What 22
are you? that we may give answer to those who sent us.
What say you of yourself? He said, I am the voice of one 23
crying in the desert: Make straight the way of the Lord,
as said the prophet Isaiah.

There were sent also some of the Pharisees; and they *24
questioned him, saying to him, Why do you baptize, if *25
you are neither the Messiah, nor Elijah, nor a prophet?
John answered: I baptize with water; there stands among 26
you one whom you know not, one who succeeds me, the 27
thong of whose sandal I am not worthy to unloose. These *28
things took place in Bethabara, beyond Jordan, where John
was baptizing.

On the morrow he saw Jesus coming toward him, and 29
said, Behold the Lamb of God, who takes away the sin of 30
the world! This is he of whom I said, There follows me
one who has already superseded me, for he was before me.
And I knew him not; yet it was to this end, that he should 31
be made manifest to Israel, that I came baptizing with
water. John also testified: I saw the spirit as a dove 32
descending from heaven, and it rested upon him. I indeed 33
knew him not; but He who sent me to baptize with water
had said to me: The one upon whom you see the spirit
descending and resting, he it is who baptizes with the

34 holy spirit. And I saw, and testified that this is the Son of God.

35 Again on the morrow, when John was standing with
36 two of his disciples, he saw Jesus passing in the distance,
37 and said, Behold the Lamb of God! Hearing him say this,
38 the two disciples followed Jesus. He turned about and saw them following, and said to them, What is it that you wish? They answered, Rabbi,¹ where do you dwell? He
39 said to them, Come and see. They came and saw where he was lodging, and remained with him that day; it was
40 about the tenth hour. One of the two who heard John speak and followed Jesus was Andrew, the brother of Simon
41 Peter. He first found his brother Simon and said to him,
42 We have found the Messiah;² and he brought him to Jesus. When Jesus saw him he said, You are Simon, the son of John; you shall be called Cephas.³

43 On the following day he chose to go forth to Galilee.
44 There he found Philip, and said to him, Follow me. Now Philip was from Bethsaida, the city of Andrew and Peter.
45 Philip found Nathanael, and said to him, We have found him of whom Moses in the law and the Prophets wrote,
46 Jesus the son of Joseph, of Nazareth. Nathanael said to him, Can any good thing come out of Nazareth? Philip
47 answered, Come and see. Jesus saw Nathanael coming toward him, and said of him, Behold an Israelite indeed, in
48 whom there is no guile. How is it that you know me? said Nathanael. Jesus answered, Before Philip called you, while
49 you were under the fig tree, I saw you. Then said Nathanael, Master, you are the Son of God, you are the King of Israel!
50 Jesus replied, Do you believe because I told you that I saw you under the fig tree? You shall see greater things than

¹ The Greek adds, *that is, Teacher.*

² The Greek adds, *that is, the Anointed.*

³ The Greek adds, *that is, Rock.*

these. And he said to him, Verily I say to you, You pres-⁵¹*
ently shall see heaven opened, and the angels of God as-
cending and descending in the service of the Son of Man.

2 On the third day there was a marriage-feast in Cana of

Galilee, and the mother of Jesus was there. Jesus also 2
and his disciples were invited to the banquet. The supply 3
of wine gave out; and Jesus' mother said to him, They have
no more wine. He replied to her, Trouble me not, woman; 4
my hour has not yet come. His mother said to the servants, 5
Do whatever he bids you. Now there were standing there 6
six stone water-jars,⁴ holding two or three measures each. 7
Jesus said to them, Fill the jars with water; and they filled 8
them to the brim. Then he said to them, Draw out now, 9
and carry it to the master of the feast; and they did so.
When the master of the feast tasted the water which had 10
been made wine, not knowing whence it came (but the
servants who had drawn the water knew), he called the
bridegroom, and said to him: Everyone sets on the good 11
wine first, and the poorer quality when they have drunk
deeply; but you have kept the good wine until now. Jesus 12
made this beginning of his miracles in Cana of Galilee, and
manifested his glory; and his disciples believed on him.

After this he went down to Capernaum with his mother, 12
his brothers, and his disciples, and they remained there a
short time. When the passover⁵ drew near, Jesus went up *13
to Jerusalem. There he found in the temple those who sold 14
cattle and sheep and doves, and the money-changers, sit-
ting; and making a whip of cords, he drove all the sheep *15
and cattle out of the temple; he also poured out the coin
of the money-changers and overturned their tables, and 16

⁴ The Greek adds, *for the Jewish ritual washings*.

⁵ The Greek adds, *of the Jews*.

said to those who sold the doves, Take these things away;
17 make not my Father's house a marketplace! His disciples
remembered the word of scripture: The zeal for thy house
18 devours me. The Jews then said to him, What sign can
19 you give us, you who do these things? He said to them,
Destroy this temple, and in three days I will raise it up.
20 They replied, This temple has been forty-six years in build-
21 ing, and will you erect it in three days? But he spoke of
22 the temple of his body. When therefore he arose from the
dead, his disciples remembered that he had said this; and
they believed the scripture, and this word of Jesus.

23 Now while he was in Jerusalem at the feast of the pass-
over, many believed on his name, seeing the miracles which
24, 25* he did; but Jesus did not trust himself to them; for he
knew all things, and had no need that any one should
give information concerning man, for he knew what was
in man.

3 There was a certain Pharisee, one of the rulers of the
2 Jews, named Nicodemus. He came to Jesus by night,
and said to him, Master, we⁶ know that you are a teacher
come from God, for no one could do such miracles as you
3 do, unless God were with him. Jesus replied to him, Verily
I say to you, Unless one be born anew, he cannot see the
4 kingdom of God. Nicodemus said, How can one be born
when he is old? Can he enter a second time into his mother's
5 womb and be born? Jesus answered: Verily I say to you,
unless one be born of water and spirit, he cannot enter
6 the kingdom of God. That which is born of the flesh is
7 flesh, and that which is born of the spirit is spirit. Wonder
not because I have said that you must be born anew.
8* The wind blows where it wills, and you hear the sound

⁶ Perhaps meaning, *I know*. Thus frequently in polite speech, in Jewish Aramaic usage.

of it, but know not whence it comes nor whither it goes; so it is with every birth from the spirit. But how, said Nicodemus, can these things be? Jesus answered: Do you, teacher of Israel, not know this? Verily, verily I say to you, we⁷ speak what we⁷ know, and bear witness to what we⁷ have seen; but you do not accept our⁷ testimony. If I tell you earthly things, and you believe not, how can you believe when I tell you of heavenly things? And no one has ascended to heaven but he who came down from heaven, the Son of Man who was in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that every one who believes on him may have eternal life. For God so loved the world that he gave his only Son, that whoever believes on him should not perish, but have eternal life. God sent not the Son into the world to condemn the world, but that the world through him might be saved. He who believes on him is not condemned; he who does not believe is condemned already, because he has not believed on the name of the only Son of God. This is the judgment, that light came into the world, and men loved darkness rather than light, because their deeds were evil. For every evil-doer hates the light, and will not come to the light, lest his deeds should be exposed. But he who does what is good comes to the light, that it may be made manifest that his deeds are wrought with the help of God.

After this, Jesus and his disciples came to Judea, and there he remained with them and baptized. Now John also was baptizing, at Aenon near Salim, because there was much water there, and they came and were baptized. For John had not yet been imprisoned.

Now John's disciples had a discussion with the Jews

⁷ Perhaps meaning, *I speak, I know*, etc. See verse 2, and cf. 8:16, 38.

26 in regard to purification; and they came to John and said
to him, Master, the one who was with you beyond Jordan,
to whom you bore witness, is himself baptizing, and all
27 are coming to him. John replied: "A man can receive no
28 more than is given him from heaven. You yourselves bear
me witness that I said, I am not the Messiah; but rather,
29 I am sent as his forerunner. He who has the bride is the
bridegroom. The friend of the bridegroom, who is near
and hears him, rejoices greatly at the sound of his voice.
30 This joy then I have in full. He must increase, but I must
31* decrease. The one who comes from above is above all. He
who is of the earth speaks of the earth; he who came from
32 heaven bears witness to what he has seen and heard; yet
33* no one receives his testimony. He who receives his testi-
34 mony sets his seal to this, that he is truly divine. For the
one whom God sent speaks the words of God; for he does
35 not give the spirit by measure. The Father loves the Son,
36 and has delivered all things into his hand. He who believes
on the Son has eternal life; he who believes not on the Son
shall not see life, but the wrath of God abides upon him."

4 Now when the master knew that the Pharisees had
heard that Jesus was making and baptizing more dis-
2 ciples than John (though it was not Jesus himself, but his
3 disciples, who baptized), he left Judea and went again
4 into Galilee. And he had need to pass through Samaria.
5 So he came to a city of Samaria called Shechem, near the
piece of ground which Jacob gave to his son Joseph; and
6 Jacob's well was there. Jesus, weary from the journey, sat
down accordingly by the well. It was about the sixth hour.
7* There came a woman of the Samaritans to draw water.
8 Jesus said to her, Give me to drink; for his disciples had
9 gone away into the city to buy food. The Samaritan woman
said to him, How is it that you, being a Jew, ask drink of

me, who am a Samaritan woman?⁸ Jesus replied to her, 10
If you knew the gift of God, and who it is who said to
you, Give me to drink, you would have asked of him, and
he would have given you living water. She said to him, 11
Sir, you have nothing to draw with, and the well is deep;
whence then have you the living water? Are you greater 12
than our father Jacob, who gave us the well, and drank of
it himself, and his sons, and his cattle? Jesus answered, 13
Every one that drinks of this water will thirst again; but 14
he who drinks of the water which I give him will never
thirst; but the water which I give him will become in
him a fountain of water springing up for eternal life.
The woman said to him, Sir, give me this water, that I 15
suffer no thirst, nor come hither to draw. He answered, 16
Go, call your husband, and return here. The woman re- 17
plied, I have no husband. Jesus answered her, You have
well said, I have no husband; for you have had five hus- 18
bands, and he whom you now have is not your husband;
this you said truly. The woman said to him, Sir, I per- 19
ceive that you are a prophet. Our fathers worshipped in 20
this mountain; but you say, that in Jerusalem is the place
where men ought to worship. Jesus said to her, Woman, 21
believe me, the time is coming when neither in this moun-
tain nor in Jerusalem shall you worship the Father. You *22
worship one whom you know not; we know him whom we
worship, for salvation is of the Jews. But the time is com- 23
ing, and even now is at hand, when the true worshippers
will worship the Father in spirit and in truth; for it is
such that the Father desires as his worshippers. God is 24
spirit; and they who worship him must worship in spirit
and truth. The woman said to him, I know that the Mes- 25
siah⁹ is to come; and when he comes, he will declare to

⁸ The Greek adds, *for Jews have no dealings with Samaritans.*

⁹ The Greek adds, *that is, the Anointed.*

26 us all things. Jesus said to her, I who speak to you am he.

27 Thereupon his disciples came; and they wondered at his talking with a woman; yet no one of them said, What is it that you are seeking? or, Why are you talking with her?
28 Then the woman left her water-jar and went away into
29 the city, and said to the men, Come and see a man who has
30 told me all that I have done; can this be the Messiah? They came forth from the city, on their way to him.

31 In the meantime the disciples besought him, saying,
32 Master, eat. But he said to them, I have food to eat which
33 you know not. The disciples therefore said to one another,
34 Can any one have brought him food? Jesus said to them,
My food is to do the will of him who sent me, and to ac-
35* complish his work. Say you not, "It is yet four months
before harvest"? I say to you, lift up your eyes and see the
36* fields, that they are white for harvest even now. The reaper is
about to receive his wage, and to gather fruit for eternal life;
37 that sower and reaper may rejoice together. For herein is the
38* saying true, "One sows, and another reaps": I am sending
you forth to reap that on which you have not laboured;
others have laboured, and you have entered into their labour.

39 Many of the Samaritans of that city believed on him
because of the testimony of the woman, who said, He told
40 me all that I had done. When therefore the Samaritans
came to him, they besought him to stay with them; and
41 he remained there two days. Then many more believed be-
42 cause of his own words; and they said to the woman, We
now believe, not because of what you said, but because we
ourselves have heard, and know that this is indeed the
Saviour of the world.

43 After the two days he departed thence into Galilee
44 (now Jesus himself testified that a prophet is without
45 honour in his own country). When he arrived there, the

Galileans welcomed him, having seen all that he did in Jerusalem at the feast; for they also had gone to the feast.

He came again to Cana of Galilee, where he made the water wine. And there was a certain officer, whose son was ill at Capernaum. When he heard that Jesus had come from Judea into Galilee, he came to him and besought him to come down and heal his son, for he was at the point of death. Jesus said to him, Unless you see signs and wonders, you will not believe. The officer answered, Sir, come down before my child dies. Jesus said to him, Go; your son lives. The man believed what Jesus said to him, and went away. As he was on the way down, his servants met him, bringing word that his son had recovered. Then he inquired of them the time at which he began to amend, and they told him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the time when Jesus said to him, Your son lives; and he believed, and his whole household. This second miracle Jesus did, when he had come out of Judea into Galilee.

5 After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate the pool¹⁰ Bethesda, having five porches. In these lay a multitude of invalids, the blind, the lame, the withered. A certain man was there who had been an invalid for thirty-eight years. Jesus, seeing him lying, and knowing that he had been there a long time, said to him, Do you wish to be healed? The sick man replied, Sir, I have no one to put me into the pool when the water is stirred; but while I am coming, another steps down before me. Jesus said to him, Arise, take up your bed, and walk. Straightway the man was healed, and took up his bed and walked.

¹⁰ The Greek adds, *called in the Aramaic tongue*.

- 10 Now it was the sabbath when this took place. The Jews therefore said to the man who had been healed, It is the sabbath, and it is not lawful for you to carry your bed.
- 11 But he answered them, He who healed me said to me, Take
12 up your bed and walk! They asked him, Who is the man
13 who ordered you to take it up, and walk? But he who was healed did not know who it was, for Jesus had taken himself away, the place being thronged. Some time after, Jesus found him in the temple, and said to him, Now you are
14 healed; sin no more, lest a worse thing befall you. The man went away, and told the Jews that it was Jesus who
15 had healed him. The Jews therefore pursued Jesus, because
16 he had done this on the sabbath. But he answered them, My Father has been working until now, and I am working.
17 Then the Jews all the more sought to put him to death, because he not only had broken the sabbath, but also called God his father, putting himself on an equality with God.
- 18
19 Jesus therefore said to them, Verily, verily I say to you, The Son can do nothing of himself, but what he sees the Father doing; for whatever he does, that the Son does likewise. The Father loves the Son, and shows him all things that he does; and he will show him greater works than
20 these, that you may be amazed. For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. The Father judges no man, but has delivered all judgment to the Son, that all may honour the Son as they honour the Father. He who honours not the
21 Son honours not the Father who sent him. Verily, verily I say to you, He who hears my word and trusts him who sent me has eternal life, and comes not to judgment, but
22 has passed over from death into life. Verily, verily I say to you, The time is coming, and now is at hand, when the dead shall hear the voice of the Son of God, and they who

listen shall live. For as the Father has life in himself, so 26
also he has given to the Son to have life in himself; and *27
he has given him authority to execute judgment, for he is
the Son of Man. Wonder not at this, that the time is coming 28
when all those who are in the tombs shall hear his voice
and come forth, "those who have done good, to the resur- 29
rection of life, and those who have evil, to the resurrection
of judgment"; I can do nothing of myself; as I hear, I 30
judge; and my judgment is just, for I seek not my own will,
but the will of him who sent me.

If I testify concerning myself, my testimony is not valid. *31
Another there is, who testifies of me, and I know that the 32
witness which he bears concerning me is valid. You sent 33
to John, and he bore witness to the truth. Testimony which *34
is from man I do not indeed accept (as sufficient); but I
say that which you will accept. He was a burning and 35
shining light, and you were willing to rejoice for a time in
his light; but I have the witness of one greater than John; *36
for the works which the Father gave me to accomplish,
these works which I am doing, testify of me that the
Father sent me; and in that the Father sent me, he himself *37
bears witness concerning me. You have never heard his
voice nor seen his form; nor even have you his word abid- 38
ing in you, since you believe not him whom he sent. You 39
search the scriptures, because you think that in them you
have eternal life; yet they are (the writings) that bear wit-
ness to me; but to me you are not willing to come, that you 40
may have life. I receive not glory from men; but I know 41, 42
concerning you that you have not the love of God within
you. I came in the name of my Father, and you do not 43
accept me; if another comes in his own name, him you
will accept. How can you believe, while you will accept *44
glory from your fellow-beings, but seek not the glory that
comes from the only Son of God? Do not think that I will 45

accuse you to the Father; he who accuses you is Moses, in
46 whom you hope. If you believed Moses, you would believe
47 me, for he wrote of me. If you do not believe his writings,
how will you believe my words?

6 After this Jesus went across the sea¹¹ of Tiberias; and a
2 crowd followed him, for they had seen his marvellous
3 healing of the sick. But Jesus went up into the mountain,
4 and sat there with his disciples. Now the passover was
5 near.¹² Jesus then lifting up his eyes and seeing that a
multitude was coming to him, said to Philip, Whence can
6 we buy food, that these may eat? This he said to test him,
7 for he himself knew what he would do. Philip answered,
Bread for two hundred denarii would not be enough, so
8 that each might take a bit. One of his disciples, Andrew,
9 Simon Peter's brother, said to him, There is a lad here
who has five barley loaves, and two fish; but what are
10 they for so many? Jesus said, Make the people sit down.
Now there was much grass in the place. So the men sat
11 down, in number about five thousand. Jesus then took the
loaves, and when he had given thanks he distributed to
those who were sitting; likewise of the fish, as much as
12 they wished. When they were satisfied, he said to his dis-
ciples, Gather up the fragments which are left, that noth-
13 ing be lost. So they gathered them, and filled twelve baskets
with fragments of the five barley loaves which were left
by those who had eaten.

14 The people, when they saw the miracle which he per-
formed, said, This is indeed the prophet who was to come
15 into the world! Jesus then, knowing that they would come
and take him by force, to make him king, withdrew again
into the mountain alone.

¹¹ The Greek inserts, *of Galilee*.

¹² The Greek adds, *the feast of the Jews*.

When evening came, the disciples went down to the sea, 16
and embarking in a boat, were going across to Capernaum. 17
It was now dark, and Jesus had not yet come to them.
And the sea became boisterous, for the wind blew a gale. 18
When they had rowed about twenty-five or thirty stadia, 19
they saw Jesus walking on the sea, and drawing near to
the boat; and they were frightened. But he said to them, 20
It is I; fear not! Then they very joyfully received him on *21
board; and straightway the boat was at the land whither
they were going.

On the morrow the people who had remained on the 22
other side of the lake perceived that there had been only
one boat there, and that Jesus had not embarked with his
disciples, but that they had gone away alone. Boats, how- 23
ever, came over from Tiberias near to the place where they
had eaten the bread after the master had given thanks.
So when the people saw that Jesus was not there, nor his 24
disciples, they embarked in the boats and came to Caper-
naum, seeking Jesus. When they found him on the other 25
side of the lake, they said to him, Master, when did you
come here? Jesus answered them, Verily, verily I say to you, 26
You seek me, not because you saw signs, but because you
ate of the loaves and were filled. Labour not for the food 27
which perishes, but rather for that which endures for
eternal life, that which the Son of Man will give you; for
upon him the Father, God, has set his seal. They said to 28
him, What must we do, in order to do God's work? Jesus 29
answered, This is God's work, that you believe on him
whom he has sent. They then said to him, What sign can 30
you show us, so that we may see it, and believe you? What
can you do? Our fathers ate the manna in the wilderness; 31
as it is written, Bread from heaven he gave them to eat.
Jesus said to them, Verily, verily I say to you: Did not *32
Moses give you the bread from heaven? But my Father

33 gives you the true bread from heaven; for the bread of God
34 is that which comes down from heaven and gives life to
35 the world. They said to him, Sir, give us always this bread.
36 Jesus said to them, I am the bread of life; he who comes to
37* me shall not hunger, and he who believes on me shall never
38 thirst. (But I said to you, that though you have seen, yet
39* you do not believe.) All those whom the Father gives me
40 will come to me, and him who comes to me I will not re-
41 ject. For I came down from heaven, not to do my own will,
42 but the will of him who sent me; and this is the will of
43 him who sent me, that I should lose none of those whom
44 he gives me, but should raise them all at the last day. For
45 this is the will of my Father, that every one who sees the
46 Son and believes on him should have eternal life; and I
47 will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am
42 the bread which came down from heaven. And they said,
43 Is not this Jesus, the son of Joseph, whose father and mother
44 we know? How does he now say, I came down from heaven?
45 Jesus answered them, Murmur not among yourselves. No
46 one can come to me unless the Father who sent me leads
47 him; and I will raise him up at the last day. It is written
48 in the prophets, They shall all be taught of God. Every
49 one who hears and learns from the Father comes to me.
50* Not that any man has seen the Father; but he who came
51 from God has seen the Father.

47 Verily, verily I say to you, He who believes has eternal
48, 49 life. I am the bread of life. Your fathers ate the manna
50* in the wilderness, and they died. This is the bread which
51 comes down from heaven, of which one may eat, and not
52 die. I am the living bread which came down from heaven;
53 whoever eats of this bread shall live forever, for the bread
54 which I will give, even my flesh, is for the life of the world.

52 The Jews therefore strove among themselves, saying,

How can this man give us his flesh to eat? Jesus said to them, Verily, verily I say to you, Unless you eat the flesh of the Son of Man, and drink his blood, you have not life within you. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh and my blood are food and drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, even so he who eats me shall live because of me. This is the bread which came down from heaven; not as the fathers ate, and died; he who eats this bread shall live forever. This he said in the synagogue, as he was teaching at Capernaum.

Many of his disciples, when they heard it, said, This is a hard saying; who can receive it? Jesus, knowing that his disciples were murmuring at it, said to them, Does this offend you? What if you should behold the Son of Man ascending where he was before? It is the spirit that gives life, the flesh is of no avail; the words which I have spoken to you are spirit and life. But there are some among you who do not believe. For Jesus knew from the first who those were who did not believe, and who it was who should betray him. And he said, For this reason I said to you that no one can come to me unless it is given him by the Father.

Upon this, many of his disciples turned away, and went with him no longer. Jesus therefore said to the twelve, Will you also go away? Simon Peter answered him, Master, to whom shall we go? you have the words of eternal life; and we believe, and know, that you are the Holy One of God. Jesus answered them, Did I not choose you, the twelve, although one of you is an enemy? He said this of Judas the Traitor, son of Simon; for he, one of the twelve, was to betray him.

- 7 After these things Jesus went about in Galilee; for he
did not wish to go about in Judea, because the Jews
2 sought to kill him. But when the Jewish feast of taber-
3* nacles drew near, his brethren said to him, Go forth, get
away to Judea, so that men may see your "disciples" and
4 the "works" which you perform. For no man does things
in secret, while himself seeking to be known openly. If
5 you do these things, show yourself to the world! For his
6 brethren did not believe on him. Jesus said to them, My
7 time has not yet come, but your time is always ready. The
world cannot hate you; but it hates me, because I bear
8* witness against it that its works are evil. Go up yourselves
to the feast; I will not go up yet, for my time is not yet
9 fulfilled. Having said this to them, he remained in Galilee.
- 10 But after his brethren had gone up to the feast, then he
11 also went up; not publicly, but as it were in secret. The
Jews looked for him at the feast, and said, Where is that
12 man? And there was much debating about him among the
people; some said, He is a good man; others said, Not so,
13 he only misleads the people. No one however spoke against
him publicly, for fear of the Jews.
- 14 When the feast was already half over, Jesus went up to
15 the temple and taught. The Jews wondered, saying, How
is it that he is a man of letters, when he has had no in-
16 struction? Jesus answered them, My teaching is not mine,
17 but of him who sent me. Whoever will do his will shall
know of the doctrine, whether it is of God, or whether I
18 speak of myself. He who speaks on his own authority
seeks his own glory; but he who seeks the glory of him
who sent him, this one is trustworthy, and there is in him
19 nothing false. Did not Moses give you the law? Yet no
20 one of you keeps the law. Why do you seek to kill me? The
people answered, You are beside yourself; who is seeking
21* to kill you? Jesus said to them, I did a certain deed, and

you all are staggered by it. Moses gave you circumcision (not that it is of Moses, but of the patriarchs), and on the sabbath you circumcise a man. If a man may receive circumcision on the sabbath, in order that the law of Moses may not be broken, are you angry at me because I healed a man completely on the sabbath? Judge not according to appearance, but render just judgment.

Some therefore of the men of Jerusalem said, Is not this the man whom they are seeking to kill? Yet here he is, speaking openly, while no one opposes him. Can the authorities have decided that this is the Messiah? On the contrary, we know whence this man comes; but when the Messiah appears, no one knows whence he is. Jesus thereupon proclaimed, as he taught in the temple, Do you indeed know me, and whence I am? But I came not of myself; the truth is, that One sent me whom you know not. I know him, for I came from him, and he himself sent me. They therefore sought to restrain him by force; but no one laid hands on him, for his time had not yet come. Some of the people however believed on him, saying, When the Messiah comes, will he give greater signs than this one has given?

Now the Pharisees heard the people debating thus concerning him; and the chief priests and the Pharisees sent officers to lay hold of him. Jesus thereupon said: Yet a little while I am with you, and then I go to him who sent me. You will seek me, but not find me, for where I shall be you cannot come. The Jews therefore said to one another, Whither will this man go, so that we cannot find him? Would he go to the Greek Dispersion and teach the Gentiles? What is the meaning of this saying of his, You will seek but not find me, for where I shall be you cannot come?

On the last day, the great day of the feast, Jesus stood and proclaimed, saying, Whoever thirsts, let him come to

33* me, and let him drink who believes on me. As the scripture says, Out of the midst of Her¹³ shall flow rivers of living
39 water. This he said of the spirit which those who believed on him were to receive. For the spirit was not yet given,
40* because Jesus was not yet glorified. Some of the people, when they heard these words, said, This man is indeed a
41 prophet. Others said, He is the Messiah; but others replied, Should the Messiah come from Galilee? Does not
42 the scripture say that of the seed of David, and from Bethlehem, the town where David was, the Messiah is to come?
43 There was therefore a division among the people because of him. Some of them would have him arrested; but no one
44 laid hands on him.

45 When the officers returned to the chief priests and Pharisees, they said to them, Why have you not brought him?
46 The officers replied, No man ever spoke as he speaks.
47 The Pharisees answered them, Are you also led astray?
48 Has any one of the rulers, or of the Pharisees, believed on him? But these common people, who know not the law,
49 are accursed. Nicodemus, one of their number (the one
50 who had come to him formerly), said to them, Does our law judge a man without first hearing from him, and ascer-
51 taining what he does? They answered him, Are you also of Galilee? Search, and see that from Galilee arises no
52 prophet.

8 Again Jesus spoke to them, saying, I am the light of the world; he who follows me will not walk in darkness,
13 but will have the light of life. The Pharisees said to him, You bear witness of yourself; your testimony is not valid.
14 Jesus answered, Even though I bear witness of myself, my testimony is valid; for I know whence I came and whither

¹³ That is, of Jerusalem. The quotation is from Ps. 46:4 f. (Heb. 5 f.).

I go; but you do not know whence I come, nor whither I go. You judge from outward appearance; I judge no man. Yet if I judge, my judgment is just; for it is not I alone, but I and the Father who sent me. In your law it is written, that the testimony of two witnesses is valid. It is I, bearing witness of myself, and the Father who sent me, testifying to me. They said to him, Where is your father? Jesus answered, You know neither me nor my Father; if you knew me, you would know my Father also. These things he said in the treasury, as he was teaching in the temple; and no one laid hold of him, for his time was not yet come.

Again he said to them, I am going away; and you will seek me, but will die in your sin. Where I am going you cannot come. The Jews therefore said, Will he kill himself, since he says, Whither I go you cannot come? He said to them, You are from below; I am from above. You are of this world; I am not of this world. I said that you would die in your sins; for if you do not believe that I am he, you shall die in your sins. They said to him, Who are you? †²⁵ Jesus said to them, I am even yet in the beginning of my word to you. I have many things concerning you to say, and to judge; also he who sent me is a sure reliance, and what I hear from him I speak to the world. They understood not that he spoke to them of the Father. Jesus then said, When you have lifted up the Son of Man, then you will know that I am he; and that I do nothing of myself, but as the Father has taught me, thus I speak. And he who sent me is with me, he has not left me alone; for I do at all times what is pleasing to him. As he said these things, many believed on him.

Jesus then said to those Jews who believed on him, If you continue in my teaching, you are truly my disciples; and you will know the truth, and the truth will make you free. They answered, We are the seed of Abraham, and have

never been in bondage to any one; how is it that you say,
34 You shall be made free? Jesus answered, Verily, verily I
say to you, Every one who commits sin is the bondservant
35 of sin. Now the servant is not permanently one of the house-
36 hold, but the son remains always a member. If then the
37 son shall make you free, you will be free indeed. I know
that you are Abraham's seed; yet you seek to kill me; for
38 my teaching has no progress in you. I speak what I have
seen with my Father; and you do the things which you
39 have heard from your father. They replied, Our father is
Abraham. Jesus said to them, If you were children of Abra-
40 ham, you would do the works of Abraham. But now you
seek to kill me, one who speaks the truth to you, that which
41 I have heard from God. Abraham did not thus. You do
the works of your father. They said to him, We were not
42 born of fornication; we have one Father, God. Jesus said
to them, If God were your father, you would love me, for
from God I proceeded and have come; nor did I come of
43 myself, but he sent me. Why do you not understand my
44* words? It is because you cannot receive my teaching. You
are of your father the Adversary, and what your father
desires you will do. He was a murderer in the beginning,
and stands not in the truth, for there is no truth in him.
When he speaks falsehood, he speaks of his own, for he is
45 a dealer in falsehood, and the father of it. But me, because
46 I tell the truth, you do not believe. Who among you con-
victs me of sin? If I speak truth, why do you not believe
47 me? He who is of God hears the words of God; for this
48 reason you hear not, because you are not of God. The Jews
answered him, Do we not well say that you are a Samaritan
and a madman? Jesus replied, I am not mad; nay, I honour
49 my Father, and you dishonour me. I do not seek my own
50 glory; there is One who seeks it, and who will judge.
51 Verily, verily I say to you, Whoever holds fast my teaching

will never see death. The Jews said to him, Now we know 52
 that you are mad. Abraham is dead, and the prophets; yet
 you say, Whoever holds fast my teaching will never taste
 of death! Are you greater than our father Abraham, who 53
 is dead? and the prophets are dead. What are you making
 yourself? Jesus answered, If I glorify myself, my glory is 54
 nothing; he who glorifies me is my Father, of whom you
 say that he is your God. Yet you do not know him, but I 55
 know him; if I should say that I know him not, I should
 speak falsely, as you do. But I know him, and keep his
 word. Our father Abraham prayed that he might see my 56
 day; and he saw it, and rejoiced. The Jews therefore said 57
 to him, You are not yet fifty years old, and have you seen
 Abraham? Jesus said to them, Verily, verily I say to you, 58
 before Abraham was, I am. Then they took up stones to 59
 cast at him; but Jesus hid himself, and went out of the
 temple.

9 As he was going along, he saw a man blind from his
 birth. And his disciples asked him, Master, who sinned, 2
 this man, or his parents, that he was born blind? Jesus 3
 answered, It is not that he sinned, nor his parents, but
 that the works of God should be made manifest in him.
 We must do the work of him who sent me, while it is 4
 day; the night is coming, in which no one can work. While 5
 I am in the world, I am the light of the world. Having 6
 said this, he spat on the ground, and made clay of the
 spittle, and put the clay on his eyes; then said to him, Go, 7
 wash in the pool of Siloa.¹⁴ He went away and washed, and
 returned seeing.

His neighbours therefore, and those who had seen him *8
 formerly when he was begging, said, Is not this the man

¹⁴ The Greek adds, *which means sent*.

9 who sat and begged? Some said, It is he; others said, No,
10 but he is like him. He said, I am he. They then said to
11 him, How were your eyes opened? He replied, The man
named Jesus made clay and anointed my eyes, and said to
me, Go to Siloa and wash. So I went; and when I had
12 washed, I received sight. They said to him, Where is he?
He answered, I do not know.

13 They brought to the Pharisees the man who had been
14 blind. Now the day on which Jesus made the clay and
15 opened his eyes was the sabbath. Again the Pharisees
asked him how he had received sight. He said to them,
16 He put clay on my eyes, and I washed, and I see. Some of
the Pharisees then said, This man is not of God, for he
does not keep the sabbath. Others said, How can a sinner
do such miracles? And there was a division among them.
17 They said again to the blind man, What do you say of
him, since he has opened your eyes? He answered, He is a
prophet.

18 Now the Jews would not believe this of him, that he
had been blind, and had received sight, until they called
19 the parents of him who was healed, and questioned them,
saying, Is this your son, who you say was born blind?
20 How then does he now see? His parents answered, We
21 know that this is our son, and that he was born blind; but
how it is that he now sees, we know not; nor do we know
who opened his eyes. Ask him; he is of age, he shall speak
22 for himself. His parents said this because they feared the
Jews; for the Jews had already agreed that if any one should
acknowledge him as the Messiah, he should be put out
23 of the synagogue. For this reason his parents said, He is
24 of age, ask him. Then they summoned the second time the
man who had been blind, and said to him, Give God the
25 glory; we know that this man is a sinner. He answered,
Whether he is a sinner, I know not; one thing I know,

that although I was blind, now I see. They said to him, 26
 What did he do to you? how did he open your eyes? He 27
 answered them, I told you just now, and you would not
 hear; why do you wish to hear again? would you also
 become his disciples? Then they reviled him, and said, 28
 You are his disciple, but we are disciples of Moses. We 29
 know that God spoke to Moses; but this man—we know
 not whence he is. The man replied, Here, now, is the 30
 marvel, that you know not whence he is—and yet he
 opened my eyes! We know that God does not hearken to 31
 sinners, but only to those who are God-fearing and do
 his will. Never in the world has it been heard that any 32
 one opened the eyes of a man born blind. If this man were 33
 not from God, he could do nothing. They answered him, 34
 You were altogether born in sins, and do you teach us?
 And they cast him out.

Jesus heard that they had cast him out; and having found 35
 him, he said, Do you believe on the Son of Man? He re- 36
 plied, Who then is he, sir, that I may believe on him?
 Jesus said to him, You have both seen him, and it is he 37
 who is speaking with you. He said, I believe, Master; and 38
 he worshipped him. And Jesus said, I came to this world 39
 for judgment; that those who see not may see, and that
 those who see may become blind. Some of the Pharisees 40
 who were with him heard this, and said to him, Are we
 also blind? Jesus said to them, If you were blind, you would 41
 have no guilt; but now that you say, We see, your guilt
 abides.

IO Verily, verily I say to you, He who enters not the
 sheepfold by the door, but climbs over in some other
 place, is a thief and a robber. But he who enters by the 2
 door is the shepherd of the sheep. To him the doorkeeper 3
 opens, and the sheep hear his voice; and he calls his own

4 sheep by name, and leads them out. When he has brought
out all his own, he goes before them, and the sheep follow
5 him, for they know his voice. A stranger they will not
follow, but will flee from him, for they know not the voice
6 of strangers. This parable Jesus spoke to them; but they
did not understand what it was that he was saying to
them.

7* Jesus therefore again said to them, Verily, verily I say
8 to you, I came as the shepherd of the sheep. All who came
before me are thieves and robbers; but the sheep did not
9 hearken to them.¹⁵ The thief comes only to steal, and kill,
10 and destroy; I came that they might have life, and have it
11 abundantly. I am the good shepherd; the good shepherd
12 gives his life for the sheep. He who is a hireling, and not
a shepherd, whose own the sheep are not, sees the wolf
coming, and leaves the sheep and runs away; and the wolf
13 seizes and scatters them. He flees because he is a hireling,
14 and cares not for the sheep. I am the good shepherd; and
15 I know my own, and my own know me (even as the Father
knows me, and I know the Father), and I give my life
16 for the sheep. And other sheep I have, which are not of
this fold; these also I must bring, and they shall hear
17 my voice; and there shall be one flock, one shepherd. For
this the Father loves me, that I give my life, that I may
18 receive it again. No one takes it from me, but I give it of
myself. I have power to give it, and I have power to take
it again; this charge I have received from my Father.

19 There was again division among the Jews because of
20 these sayings. Many of them said, He has a demon, and
21 is mad; why do you listen to him? Others said, These are

¹⁵ Verse 9: *I am the door; if any man enters by me, he shall be saved, and shall go in and out, and find pasture.* This seems to be a later addition to the text, made necessary by the error in verse 7, the wrong division of the words in the original Aramaic.

not the sayings of one who is possessed; can a demon open the eyes of the blind?

Now it was the feast of the dedication at Jerusalem; it was winter; and Jesus was walking in the temple, in Solomon's porch. The Jews surrounded him, and said to him, How long will you hold us in suspense? If you are the Messiah, tell us plainly. Jesus answered, I have told you, but you did not believe it. The deeds which I do in the name of my Father bear witness of me. But you believe not, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me; I give them eternal life, and they shall never perish; nor can any one take them away from me. My Father, who has given them to me, is greater than all; and no man can take anything away from the Father. I and the Father are one. The Jews again took up stones, to stone him. Jesus said to them, Many good works, from the Father, I have shown you; for which of them do you stone me? The Jews replied, It is for no good work that we stone you, but for blasphemy, because you, a man, make yourself god. Jesus answered them, Is it not written in your law, I have said, Ye are gods? If God said, that those to whom he was speaking were gods (and the scripture cannot be annulled), do you accuse of blasphemy him whom the Father consecrated and sent into the world, because I said, I am the Son of God? If I do not the works of my Father, do not believe me; but if I do them, even if you believe not me, believe the works; that you may perceive and understand that the Father is in me, and I in the Father. They sought again to lay hold of him, but he escaped from their hand.

He thereupon went away again beyond the Jordan, to the place where John was baptizing at the first, and there he stayed. And many came to him; for they said, John did

no miracle, but all that he said about this man was true.
42 And many believed on him there.

11 A certain man was sick, Lazarus of Bethany, the village
2* of Mary and her sister Martha. Now Mary was the
one who anointed the master with ointment, and wiped
his feet with her hair; and Lazarus the sick man was her
3 brother. The sisters sent word to him, saying, Master, he
4 whom you love is sick. When Jesus heard this, he said,
This illness is not to prove fatal; but it is for the glory
of God, that through it the Son of God may be glorified.
5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When he heard that he was sick, he remained for two days
7 in the place where he was. After this he said to his dis-
8 ciples, Let us go again into Judea. The disciples said to
9 him, Master, the Jews were just now seeking to stone you;
and will you go thither again? Jesus answered, Are there
not twelve hours in the day? Whoever walks by day does
10* not stumble, for he sees the light of this world; but he
who walks by night stumbles, for in it there is no light.
11 Having thus spoken, he then said to them, Lazarus, our
friend, has fallen asleep; but I am going in order to awaken
12 him. The disciples said to him, Master, if he sleeps, he
13 will recover. Now Jesus spoke of his death; while they
14 thought that he was speaking of the repose of sleep. Then
15 Jesus said to them plainly, Lazarus is dead. And I am glad
for you, for the sake of your faith, that I was not there; but
16† let us go to him. Then Thomas¹⁶ said to his fellow-disciples,
Let us also go, to mourn with him.

17 When Jesus arrived, he found that he had been already
18 four days in the tomb. Now Bethany is near Jerusalem,
19 about fifteen stadia distant; and many of the Jews had come

¹⁶ The Greek adds, *which means twin*.

to Martha and Mary, to console them for their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary remained in the house. Then Martha said to Jesus, Master, if you had been here, my brother would not have died. And even now I know that whatever you ask of God, he will give you. Jesus said to her, Your brother shall rise again. Martha said to him, I know that he will rise in the resurrection at the last day. Jesus said to her, I am resurrection, and life; he who believes on me, though he die, shall yet live; and no one who lives and believes on me shall ever die. Do you believe this? She said to him, Yes, Lord; I believe that you are the Messiah, the Son of God, he who was to come into the world. When she had said this, she went away and summoned her sister Mary privately, saying, The master is here, and calls for you. When she heard this, she arose quickly, and went to him. Now Jesus had not yet entered the village, but was still in the place where Martha had met him. Then the Jews who were with her in the house, and were consoling her, when they saw that Mary arose hastily and went out, followed her, thinking that she was going to the tomb to weep there. When Mary came where Jesus was, and saw him, she fell at his feet, saying to him, Master, if you had been here, my brother would not have died. Jesus, seeing her weeping, and the Jews who had accompanied her also weeping, was deeply distressed and shaken; he said, Where have you laid him? They said, Sir, come and see. Jesus wept. The Jews then said, See, how he loved him! But some of them said, Could not he who opened the eyes of the blind have also caused that this man should not die? Then Jesus, still deeply moved, came to the tomb. Now it was a cave, and a stone lay against it. Jesus said, Take away the stone. Martha, the sister of the dead man, said

40 to him, Lord, by this time the air is foul, for he has been
41 dead four days. Jesus said to her, Have I not told you
42 that if you would believe, you should see the glory of
43 God? So they took away the stone. Jesus looked upward,
44 and said, Father, I thank thee that thou hast heard me. I
45 know that thou hearest me always; but because of the
46 people standing here I say this, that they may believe that
47 thou hast sent me. When he had thus spoken, he cried with
48 a loud voice, Lazarus, come forth! The dead man came
49 forth, bound hand and foot with the burial-bands, and his
50 face shrouded with a napkin. Jesus said to them, Loose
51 him, and let him go. Then many of the Jews, who had come
52 to Mary, and saw what he did, believed on him; but some
53 of them went away to the Pharisees, and told them what
54 Jesus had done.

47 The chief priests and the Pharisees therefore called to-
48 gether an assembly, and said, What shall we do? for this
49 man does many marvellous things. If we let him go on in
50 this way, many will believe on him, and the Romans will
51 come and make an end of our holy place and our nation.
52* But one of their number, Caiaphas, who was high priest
53 in that year, said to them, Have you no wisdom at all?
54 and do you not consider that it is better that one man
55 should die for the people, than that the whole nation should
56* perish? This he said not of himself, but being high priest
57 in that year he prophesied that Jesus was to die for the
58 nation; and not only for the nation, but also "that the
59 scattered children of God might be gathered together."
60 From that day on therefore they took counsel to put him
61 to death.

54 Jesus went about no longer openly among the Jews, but
withdrew into the country bordering on the desert, to a
town called Ephraim, and there he remained with his

disciples. Now the passover¹⁷ was near; and many went up 55
 from the country to Jerusalem before the passover, in order
 to purify themselves. They sought for Jesus, and said to 56
 one another, as they stood in the temple, What do you
 think? That he will not come to the feast? Now the chief 57
 priests and Pharisees had given orders, that whoever knew
 where he was should make it known, so that they might
 arrest him.

12 Six days before the passover Jesus came to Bethany,
 where Lazarus was, whom Jesus had raised from the
 dead. They made a supper for him there, at which Martha 2
 served, and Lazarus was one of those who reclined at
 table with him. Then Mary, taking a pound of ointment 3
 of nard, pure and costly, anointed the feet of Jesus, and
 wiped them with her hair; and the house was filled with
 the fragrance of the ointment. But Judas the Traitor, one 4
 of his disciples, the one who was to betray him, said, Why 5
 was not this ointment sold for three hundred denarii,
 and given to the poor? He said this, not because he cared 6
 for the poor, but because he was a thief, and having charge
 of the bag, took away what was put in it. Jesus said, Let *7
 her alone; should she keep it for the day of my burial? 8
 For the poor you have always with you, but me you have
 not always.

When the common people of the Jews knew that he was 9
 there, they came, not only because of Jesus, but also in
 order to see Lazarus, whom he had raised from the dead.
 But the chief priests laid plans to put Lazarus also to 10
 death; because by reason of him more and more of the *11
 Jews were believing on Jesus.

On the morrow the crowds of people who had come to 12

¹⁷ The Greek adds, *of the Jews*.

- the feast, when they heard that Jesus was coming into
13 Jerusalem, took palm branches and went out to meet him;
and they cried:

God save him!

Blessed is he who comes in the name of the Lord,

Even the King of Israel!

- 14 Now Jesus had found a young ass, and was riding on it;
as it is written:

- 15 Fear not, daughter of Zion;

Behold, thy King is coming,

Riding on an ass's colt.

- 16 These things the disciples did not understand at first; but
after Jesus had been glorified they remembered that these
things had been written concerning him, and were done to
17 him. The people who were with him when he called
Lazarus from the tomb and raised him from the dead gave
18 their testimony. For this reason also the crowd went to
meet him, because they heard that he had performed this
19 miracle. The Pharisees therefore said to one another, You
see how powerless you are; verily the world has gone after
him.

- 20 Now there were certain Greeks among those who had
21 come up to worship at the feast. They came to Philip, who
was of Bethsaida of Galilee, and besought him, saying,
22 Sir, we wish to see Jesus. Philip went and told Andrew;
23 and Andrew and Philip came and told Jesus. Jesus said to
them, The time is at hand for the Son of Man to be glori-
24 fied. Verily, verily I say to you, Unless the grain of wheat
falls into the earth and dies, it remains alone; but if it
25 dies, it bears much fruit. He who loves his life loses it;
and he who hates his life in this world shall keep it for
26* life eternal. Whoever will serve me, let him follow me; and
wherever I am, there let my servant be. If any one serves
27* me, the Father will honour him. Now is my soul distressed;

and what shall I say? Father, save me from this hour? But for this purpose I came, for the sake of this hour. Father, glorify thy name. There came a voice from heaven: I have glorified it, and will glorify it again. The people who were there, when they heard it, said that it thundered; others said, An angel spoke to him. Jesus said, This voice came, not for my sake, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out; and I, when I am lifted up from the earth, will draw all men to me. (This he said, signifying by what death he was to die.) The people answered him, We learn from the law that the Messiah remains for ever; how then do you say that the Son of Man must go away?¹⁸ What Son of Man is this? Jesus said to them, For a little while longer the light is among you. Walk about while you have the light, lest the darkness overwhelm you; for he who walks in darkness knows not whither he goes. While you have the light, believe on the light, that you may become sons of light. When Jesus had said this, he went away and hid himself from them.

Although he had wrought so many miracles before them, they did not believe on him; that the word spoken by the prophet Isaiah might be fulfilled:

Lord, who has believed our report?

And to whom has the power of the Lord been revealed? They could not believe, because, as Isaiah again said:

He has blinded their eyes, and hardened their heart;
Lest they should see with their eyes, and perceive with their heart,

And should repent, and I should heal them.

These things said Isaiah; he who saw his glory, and spoke

¹⁸ The Aramaic word which means "to be lifted up" has more commonly the meaning "to go away." Similarly, "from the earth" was understood as "from the land" (of Palestine).

- 42 of him. Nevertheless many even of the chief men believed
on him; but because of the Pharisees they did not confess
43 him, lest they should be put out of the synagogue; for they
loved the praise of men more than the praise of God.
- 44 Jesus proclaimed, saying, He who believes on me, be-
45 lieves not only on me, but also on him who sent me; and
46 he who beholds me, beholds him who sent me. I come as
a light into the world, so that no one who believes on me
47 may continue to be in darkness. And if any one hears my
teaching, but does not hold to it, I do not judge him; for
48 I came not to judge the world, but to save the world. He
who rejects me and receives not my teaching has his judge;
the word which I have spoken, it shall judge him at the
49 last day. For I speak not of myself, but the Father who
sent me gives me commandment, what to say and to teach.
50 And I know that his commandment is life eternal. In all
that I say, therefore, I speak as the Father has charged me.

- 13 Now before the feast of the passover Jesus had known
that the time was at hand for him to depart from this
world to the Father. Having loved his own who were in
2* the world, he loved them to the end. And when they were
at supper (the devil having already incited Judas the Traitor,
3 Simon's son, to betray him), he, knowing that the Father
had given all things into his hands, and that he had come
4 from God and was going to God, arose from supper, laid
5 aside his garments, and girded himself with a towel. Then
he poured water into a basin, and began to wash the feet
of the disciples, and to wipe them with the towel with
6 which he was girded. So he came to Simon Peter. He said
7 to him, Master, do you wash my feet? Jesus answered,
What I am doing you know not now, but you will under-
8 stand hereafter. Peter said to him, You shall never wash
my feet. Jesus replied, If I do not wash you, you do not

share with me. Simon Peter said to him, Master, not my feet only, but also my hands and my head. Jesus said to him, He who is bathed now has need only to wash his feet, to be wholly clean. And you are clean, yet not all. For he knew who was to betray him; therefore he said, You are not all clean. 9 10 11

When he had washed their feet, and taken his garments, and reclined again, he said to them, Do you understand what I have done to you? You call me Teacher, and Master; and you say well, for so I am. If then I, the master and the teacher, wash your feet, you also ought to wash one another's feet. For I have given you an example, that you also may do as I have done. Verily, verily I say to you, The servant is not greater than his master, nor is he who is sent greater than he who sent him. If you know these things, it will be well with you if you do them. I speak not of you all; I know those whom I have chosen; but it is in order that the scripture may be fulfilled: He who eats of my bread has raised his heel against me. I tell you this now, before it happens, so that when it comes to pass you may believe that I am he. Verily, verily I say to you, He who receives one whom I send receives me; and he who receives me receives him who sent me. 12 13 14 15 16 17 18 19 20

When Jesus had thus spoken, he was sorely troubled, and said plainly, Verily, verily I say to you, One of you will betray me. The disciples looked at one another, wondering of whom he spoke. There was reclining in Jesus' bosom one of the disciples, the one whom Jesus loved. Simon Peter beckoned to him, and said, Tell us who it is of whom he speaks. He therefore leaning on Jesus' breast said to him, Master, who is it? Jesus answered, It is he to whom I give the piece of bread which I dip. Then dipping the morsel, he gave it to Judas the Traitor, the son of Simon. And when he had received the morsel, Satan took 21 22 23 24 25 26 27

possession of him. Jesus said to him, What you have to
28 do, do quickly. Now no one of those reclining at the table
29 knew why he said this to him. Some thought, that because Judas had charge of the bag, Jesus meant to say to him, Buy the things which we need for the feast; or, that
30 he should give something to the poor. He then, taking the morsel, went out at once. It was night.

31 When he had gone out, Jesus said, Already the Son of Man has been glorified, and God has been glorified in him;
32† and now straightway he will glorify him in himself.
33 Children, for a little while longer I am with you. You will seek me; but as I said to the Jews, Whither I go you cannot come, so now I say to you. I give you a new commandment, Love one another; that you love one another as I
34 have loved you. By this shall all men know that you are
35 my disciples, if you have love for one another. Simon Peter said to him, Master, whither are you going? Jesus answered,
36 Whither I go, you cannot follow me now; but you shall
37 follow later. Peter said to him, Master, why cannot I
38 follow you now? I will give my life for you. Jesus replied, Will you give your life for me? Verily, verily I say to you, Before the cock crows, you will deny me thrice.

14 Let not your hearts be troubled; you believe in God,
2* believe also in me. In my Father's house are many dwellings; it is necessary, I tell you, that I should go to
3 prepare a place for you. And if I go and prepare a place for you, I will return and take you to myself; so that
4 where I am you may be also. And you know the way to
5 the place whither I am going. Thomas said to him, Master, we know not whither you are going; how can we know
6 the way? Jesus said to him, I am the way, and truth, and
7* life; no one comes to the Father but by me. If you know

me, you know my Father also; now indeed you know him, and have seen him. Philip said to him, Master, show us the Father, and we shall be satisfied. Jesus said to him, Have I been so long among you, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, Show us the Father? Do you not believe that I am in the Father, and that the Father is in me? The words which I say to you I speak not of myself; but the Father who dwells in me performs his own works. Believe my word, that I am in the Father, and the Father in me, or else believe because of the works themselves. Verily, verily I say to you, He who believes on me shall himself do the works which I do, and even greater than these; because I am going to the Father, and whatever you shall ask in my name I will do, that the Father may be glorified in the Son. If you ask anything in my name, I will do it.

If you love me, you will keep my commandments. And I will ask of the Father, and he will give you another helper, to be with you forever; the spirit of truth; which the world cannot receive, because it neither sees nor knows it. You will know it, for it will abide with you, and be in you. I will not leave you desolate, I will come to you. Yet a little while, and the world will see me no longer; but you shall see me, because I live and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them is the one who loves me; and he who loves me will be loved by my Father, and I will love him and reveal myself to him.

Judas, not the Traitor, said to him, Master, how is it that you will reveal yourself to us, and not to the world? Jesus replied, Whoever loves me will give heed to my teaching; and my Father will love him, and we will come to him and make our abode with him. He who does not

love me gives no heed to my words; and the teaching which you hear is not mine, but that of the Father who sent me.

- 25 These things I say to you while yet I remain with you.
 26 But the helper, the holy spirit, which the Father will send in my name, will teach you all things, and recall to you
 27 whatever I have said to you. Peace I leave with you, my peace I give to you; not as the world gives do I give to
 28* you. Let not your hearts be troubled, nor fearful. You heard me say to you, I am going away, but will return to you. If you love me, you will rejoice, because I am going
 29 to the Father; for the Father is greater than I. I have told you this now, before it happens, so that when it
 30 comes to pass, you may believe. I have not many things more to say to you, for the prince of this world is at hand.
 31* He indeed has no power over me; but in order that the world may know that I love the Father, and that as the Father gave me commandment even so I do, I will arise and go hence.

- 15 I am the true vine, and my Father is the husbandman.
 2 Every branch in me that bears no fruit he removes; and every branch bearing fruit he prunes, so that it may bear
 3 more. Henceforth you are clean, through the teaching which
 4 I give you: Abide in me, and I in you. As the branch cannot bear fruit of itself, if it abides not in the vine, so neither
 5 can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, bears much
 6 fruit; for apart from me you can bear none. Whoever abides not in me is cast forth; as branches are cast forth, and wither; and are gathered, and thrown into the fire and
 7 burned. If you abide in me, and my words abide in you,
 8 ask whatever you will, and it shall be done for you. My Father is glorified in this, that you bear much fruit and
 9 be indeed my disciples. As the Father has loved me, so
 10 have I loved you; continue in my love. If you keep my

commandments, you will abide in my love; as I have kept my Father's commandments and abide in his love.

These things I say to you, that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another, as I have loved you. Greater love has no man than this, that he give his life for his friends. You are my friends, if you do what I enjoin upon you. I call you no longer servants, for the servant knows not what his master does; but I call you friends; for I make known to you all that I have been charged by my Father to say. You have not chosen me, but I have chosen you; and I ordain you, to bear more and more fruit, and that your fruit may be lasting; so that whatever you shall ask of the Father in my name, he may give you. *16

This I charge you, to love one another. If the world hates you, know that it hated me before you. If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world will hate you. Remember what I said to you, The servant is not greater than his master. If they have persecuted me, they will persecute you; if they have cherished my teaching, they will cherish yours. But all this they will do to you for my sake, because they know not him who sent me. If I had not come and spoken to them, they would not have been guilty; but now they have no excuse for their sin. He who hates me hates also my Father. If I had not wrought among them such works as no one else wrought, they would not have been guilty; but now they have seen and hated both me and my Father. But it was in order that the word written in their law might be fulfilled: They hated me without cause. When the helper comes, whom I will send to you from the Father, the spirit of truth, which proceeds from the Father, he will bear 17, 18 19 20 21 22 23 24 25 26

witness of me; and you also are witnesses, for you have been with me from the first.

- 16 I say these things to you, lest you should be made to
 2 stumble and fall. They will expel you from the synagogues; indeed, the time will come, when any one who kills you will think that he is offering service to God.
 3 And all this they will do, because they know neither the
 4 Father nor me. But I say these things to you, so that when their time comes you may remember that I told you of them. I did not tell them to you at first, because I was with
 5* you; but now I am going to him who sent me; and no one
 6 of you may ask me, Whither are you going? Because I
 7 have said this to you, sorrow has filled your hearts; but I tell you the truth, It is better for you that I go away. For if I go not away, the helper will not come to you; but if
 8 I go, I will send him to you. And he, when he comes, will convince the world in regard to sin, righteousness, and
 9 judgment. In regard to sin, because they believe not on me; as regards righteousness, because I go to the Father,
 10 and you see me no more; as regards judgment, because the prince of this world is judged.
 12 I have many more things to say to you, but you cannot
 13 take them from me now. When the spirit of truth comes, he will guide you into all the truth; for he will speak, not of himself, but as he is instructed; and he will make known
 14 to you the things that are to come. He will glorify me, for he will take of my own and declare it to you. All that the Father has is mine; therefore I said that he will take of my own and declare it to you.
 16 A little while, and you will see me no more; and again
 17 a little while, and you shall see me. Some of the disciples said to one another, What is the meaning of this which he says to us, "A little while, and you will not see me;

and again a little while, and you shall see me"? and, "I am going to the Father"? And they said: What he means *18 by "a little while" we know not. Jesus perceived that 19 they wished to question him, and said to them, Are you debating with one another about this, that I said, A little while, and you will not see me; and again a little while, and you shall see me? Verily, verily I say to you, You will 20 weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow shall be turned into joy. A 21 woman at childbirth is in distress, because her hour has come; but when the child is born, she remembers no longer the anguish, for joy that a man is born into the world. Now 22 indeed you are sorrowful; but I will see you again, and your heart shall rejoice, and no one shall take your joy away from you. In that day you will make no request of 23 me; verily, verily I say to you, If you shall ask anything of the Father, he will give it to you in my name. Hitherto 24 you have asked nothing in my name; ask, and you shall receive, that your joy may be complete.

I have said these things to you in figures; the time is 25 coming when I shall speak to you no longer in figures, but will tell you plainly of the Father. In that day you 26 will ask in my name; and I do not say to you that I will make request of the Father for you, for the Father himself 27 loves you, because you love me, and believe that I came from the Father. I came from the Father, and came into 28 the world; again, I leave the world, and go to the Father. The disciples said to him, Now indeed you speak plainly, 29 and without figure of speech. Now we know that you know *30 all things; and no one (of us) has need to question you. We believe this, that you came from God. Jesus answered 31 them, Do you now believe? Yet the time is coming, and 32 is at hand, when you will be scattered, each to his own, and will leave me alone; and yet not alone, for the Father

33 is with me. I have said these things to you, in order that in me you may have peace. In the world you will have tribulation; but have courage, I have overcome the world.

17 When Jesus had thus spoken, he raised his eyes toward heaven, and said, Father, the time has come;
2* glorify thy Son, that the Son may glorify thee; according as thou hast given him authority over all flesh, to give
3* eternal life to all those whom thou hast given him. And this is eternal life, that they should know thee, the only true God, and Jesus the Anointed One whom thou hast
4 sent. I have glorified thee on earth, having accomplished
5 the work which thou gavest me to do. And now, Father, glorify me with thyself, with the glory which I had with
6 thee before the world was made. I have revealed thy name to those men whom thou gavest me out of the world; thine they were, and to me thou gavest them; and they
7 have kept thy word. Now they know that all those things
8 which thou hast delivered to me are from thee; for the words which thou gavest me I have given to them; and they have received them, and know in truth that I came
9 from thee, and believe that thou didst send me. I make request for them; not for the world is my request, but for
10* those whom thou gavest me, for they are thine; and all mine are thine, and thine are mine, and I am glorified in
11* them. I am no longer in the world; but they are in the world, while I come to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be
12* one, as we are one. While I have been with them, I have kept in thy name those whom thou hast given me, and have guarded them, and no one of them has been lost but the man of perdition; this was in order that the scripture
13 might be fulfilled. Now I come to thee; and I speak these things in the world in order that they may have within

them my joy complete. I have given them thy word; and *14
 the world will hate them, because they are not of the world,
 even as I am not of the world. I ask not that thou shouldest 15
 take them out of the world, but that thou shouldest keep
 them from evil. They are not of the world, even as I am 16
 not of the world. Consecrate them in the truth; thy word 17
 is truth. As thou didst send me into the world, so I also 18
 send them into the world. For their sakes I consecrate 19
 myself, that they also may be consecrated in truth. I make 20
 the request not only for these, but also for those who are
 to believe on me through their teaching; that they may 21
 all be one; as thou, Father, art in me, and I in thee, that
 they also may be in us; so that the world may believe that
 thou hast sent me. And I give them the glory which thou 22
 hast given me, that they may be one, as we are one; I in 23
 them, and thou in me; that they may be perfected in unity;
 so that the world may know that thou hast sent me, and
 that thou lovest them, even as thou lovest me. Father, I *24
 desire that those whom thou givest me may be with me
 where I am, that they may see my glory which thou gavest
 me, according as thou didst love me, before the foundation
 of the world. Righteous Father, the world indeed knows 25
 thee not, but I know thee; and these know that thou didst
 send me; and I have made known and will make known to 26
 them thy name, so that the love with which thou lovedst
 me may be in them, and I in them.

18 When Jesus had spoken thus, he went forth with his
 disciples beyond the Kidron valley, where there was
 a garden, into which he and his disciples entered. Now 2
 Judas, his betrayer, also knew the place, for Jesus and his
 disciples had often been there together. Judas therefore, 3
 taking the cohort, and officers from the chief priests and
 the Pharisees, came thither with lanterns and torches and

4 weapons. Jesus, knowing all that was to come upon him,
went forth and said to them, Whom are you seeking?
5 They answered him, Jesus the Nazarene. He said to them,
I am he. Now Judas, his betrayer, stood there with them;
6† and when he said to them, I am he, he drew back and fell
7 to the ground. Again he asked them, Whom do you seek?
8 and they said, Jesus the Nazarene. Jesus answered, I told
you that I am he. If you are seeking me, let these go their
9 way. This was in fulfilment of the saying of scripture, Of
10 those whom thou gavest me I lost not one. Then Simon
Peter, who had a sword, drew it and struck a servant of
the high priest, cutting off his right ear. The name of the
11 servant was Malchus. But Jesus said to Peter, Put the sword
into the sheath; shall I not drink the cup which the Father
has given me?

12 Then the cohort and their captain and the officers of the
13* Jews took Jesus and bound him; and they brought him
first to Annas, for he was the father in law of Caiaphas,
24† who was high priest in that year. Annas then sent him
14 bound to Caiaphas the high priest. Now Caiaphas was he
who had counselled the Jews that it was expedient that
15 one man should die for the people. Simon Peter and an-
other disciple followed Jesus. Now that disciple was known
to the high priest, and entered with Jesus into the court
16 of the high priest; but Peter stood at the door outside.
So the other disciple, who was an acquaintance of the high
priest, went out and spoke to the doorkeeper, and brought
17 in Peter. But the maid who kept the door said to Peter,
Are not you also one of the disciples of this man? He said,
18 I am not. Now the servants and officers were standing there,
having made a charcoal fire, for it was cold, and were
warming themselves. So Peter also stood with them and
warmed himself.

19 The high priest questioned Jesus about his disciples. and

about his teaching. Jesus answered him, I have spoken 20
openly to all men; I have taught constantly in the syna-
gogue, and in the temple, where all the Jews come to-
gether; I have uttered nothing in secret. Why do you ask 21
me? Ask those who have heard me, what I said to them;
they know what I have taught. When he had said this, 22
one of the officers who was standing by struck Jesus, saying,
Do you answer the high priest in this way? Jesus replied, 23
If I have spoken evil, bear witness to the evil; but if I have
said well, why do you strike me?

Now as Simon Peter was standing there and warming *25
himself, they said to him, Are not you also one of his
disciples? He denied it, saying, I am not. One of the servants 26
of the high priest, a kinsman of the one whose ear Peter
had cut off, said, Did I not see you in the garden with him?
Peter again denied; and thereupon a cock crew. 27

Then they brought Jesus from Caiaphas to the prætorium; 28
it was early morning. They did not enter the prætorium,
in order that they might not suffer defilement, but might 29
observe the passover festival. Pilate therefore went out to
them, and said, What accusation do you bring against this 30
man? They answered, If this man were not an evil-doer,
we should not have brought him before you. Pilate said 31
to them, Take him yourselves, and judge him according
to your law. The Jews replied, We have no authority to
put any man to death. This was in fulfilment of the saying 32
of Jesus in which he foretold the manner of his death.

Then Pilate again entered the prætorium, and summon- 33
ing Jesus, said to him, Are you the king of the Jews? Jesus 34
replied, Do you say this of yourself, or have others said
it to you of me? Pilate answered, Am I a Jew? Your nation 35
and the chief priests have delivered you to me; what have
you done? Jesus answered, My kingdom is not of this 36
world. If my kingdom were of this world, then would

- my retainers fight, to defend me from being delivered to
37 the Jews; but my kingdom is not thence. Pilate said to
him, Are you then a king? Jesus answered, You say (truly)
that I am a king. For this I was born, and for this came I
into the world, that I should bear witness to the truth.
38 Every one who is of the truth obeys my word. Pilate said
to him, What is truth?

- When he had said this, he went out again to the Jews,
39 and said to them, I find no crime in him. Now you have a
custom, that I should release to you one prisoner at the
passover; will you have me release to you the king of the
40† Jews? They cried out, Not this man, but Barabbas! Now
Barabbas was a robber.

- 19 Then Pilate took Jesus and scourged him. And the
2 soldiers plaited a crown of thorns, and placed it on
3 his head, and put on him a purple robe; and they came to
him and said, Hail, King of the Jews! and struck him with
4 their hands. Pilate went out again, and said to them, I will
bring him out to you, so that you may know that I find
5 no crime in him. So Jesus came out, wearing the crown of
thorns and the purple robe. And Pilate said to them, Behold
6 the man! But when the chief priests and the officers saw
him, they shouted, Crucify him! crucify him! Pilate said
to them, Take him yourselves and crucify him; for I find
7 no crime in him. The Jews answered him, We have a law;
and according to the law he is guilty of death, because he
8* has made himself son of God. When Pilate heard them say
9 this, he was much disturbed; and entering the prætorium
again, he said to Jesus, Whence are you? But Jesus gave
10 him no answer. Pilate said to him, Do you say nothing to
me? Do you not know that I have power to release you,
11 and power to crucify you? Jesus answered him, You would
have no power over me, if it were not given you from above;

therefore he who delivered me to you has greater sin. There- 12
 upon Pilate sought to release him; but the Jews cried out,
 If you free this man, you are not Cæsar's friend; whoever
 makes himself king is Cæsar's adversary. When Pilate heard 13
 these words, he brought Jesus out, and sat on the judgment
 seat at the place called Gabbatha.¹⁹ It was Friday of Pass- 14
 over Week, about the sixth hour. He said to the Jews,
 Behold your king! They cried out, Away with him, away 15
 with him, crucify him! Pilate said to them, Shall I crucify
 your king? The chief priests replied, We have no king but
 Cæsar. Then he delivered him to them to be crucified. 16

So they took Jesus; and he went forth, bearing his cross, 17
 to the place called Golgotha,²⁰ where they crucified him, 18
 and with him two others, one on either side, Jesus being
 between them. Pilate also wrote an inscription, and put it 19
 on the cross. There was written: Jesus of Nazareth, the
 King of the Jews. Many of the Jews read this inscription, 20
 for the place where Jesus was crucified was near the city;
 and it was written in Hebrew, and in Latin, and in Greek.
 The chief priests of the Jews said to Pilate, Do not write: 21
 The King of the Jews, but: He said, I am King of the
 Jews. Pilate answered, What I have written I have written. 22

When the soldiers had crucified Jesus, they took his 23
 garments, and made four parts, to each soldier a part; and
 they had also the tunic. Now the tunic was seamless,
 woven from the top throughout. They therefore said to 24
 one another, Let us not tear it, but cast lots for it, whose
 it shall be. This was in fulfilment of the scripture:

They apportioned my garments among them,

And for my clothing they cast the lot.

While the soldiers did these things, there were standing 25
 by the cross of Jesus his mother, and his mother's sister,

¹⁹ The Greek has, *the Mosaic Pavement*; in *Aramaic*, *Gabbatha*.

²⁰ The Greek has, *The Skull*; in *Aramaic*, *Golgotha*.

26 Mary the wife of Klopas, and Mary Magdalene. When
 Jesus saw his mother, and the disciple whom he loved
 standing by, he said to his mother, Woman, there is your
 27 son! Then he said to the disciple, There is your mother!
 And from that time the disciple took her to his home.

28 After this Jesus, knowing that all was at an end, said
 29 (in fulfilment of scripture), I thirst. There stood there a
 vessel full of vinegar; so they put a sponge filled with the
 vinegar on a stalk of hyssop, and brought it to his mouth.
 30 When Jesus had taken the vinegar, he said, It is finished;
 and bowing his head, he yielded up his spirit.

31 Now the Jews, because it was Friday, in order that the
 bodies might not remain on the cross on the sabbath (and
 that sabbath was a great day), made request of Pilate that
 their legs might be broken, and that they might be taken
 32 away. So the soldiers came, and broke the legs first of the
 one and then of the other of those who were crucified with
 33 him. But when they came to Jesus, and saw that he was
 34 already dead, they did not break his legs; but one of the
 soldiers pierced his side with a spear, and thereupon came
 35* out blood and water. And he who saw this testified to it,
 and his testimony is reliable—and I myself²¹ know that
 36 his word is true—that you also may believe. This took
 37 place in fulfilment of scripture: Not one of his bones shall
 be broken; and again, another saying: They will look upon
 him whom they have pierced.

38 After these things, Joseph of Arimathæa, a disciple of
 Jesus (but in secret for fear of the Jews), asked of Pilate
 permission to take away the body of Jesus; and Pilate
 39 granted it. So he came and took away his body. There came
 also Nicodemus (he who at the first had come to him by
 night), bringing a mixture of myrrh and aloes, about a

²¹ Literally, *that one* (Aramaic, *hābū gabrā*), a common Jewish substitute for the pronoun of the first person singular.

hundred pounds in weight. So they took the body of 40
 Jesus, and bound it in linen cloths with the spices, accord-
 ing to the Jewish burial custom. Now in the place where he 41
 was crucified there was a garden, and in the garden a new
 tomb, in which no one had ever yet been laid. There, be- 42
 cause it was the day of Preparation,²² and because the
 tomb was near by, they buried Jesus.

20 On the first day of the week Mary Magdalene came
 early, while it was still dark, to the tomb, and saw
 that the stone had been taken away from it. She ran there- 2
 fore, and came to Simon Peter and the other disciple (the
 one whom Jesus loved), saying to them, They have taken
 the master from the tomb, and we²³ know not where they
 have laid him. So Peter and the other disciple went forth, 3
 and came to the tomb. They both ran; but the other dis- 4
 ciple outstripped Peter, and came first to the tomb; and 5
 stooping down, he saw the linen cloths lying; but he did
 not enter. Then Simon Peter came, following him, and 6
 entered the tomb; and he saw the linen cloths lying, and 7
 the napkin, which had been about his head, not with the
 linen cloths, but lying folded in a place by itself. Then 8
 the other disciple, who had been the first to reach the
 tomb, also entered; and he saw, and believed. For they 9
 did not yet know the scripture, that he must rise from
 the dead. So the disciples went away again. *10

Now Mary stood outside the tomb weeping; and as she 11
 wept, she stooped and looked into the tomb; and she saw 12
 two angels clothed in white sitting, one at the head and
 one at the feet, where the body of Jesus had lain. They said 13
 to her, Woman, why are you weeping? She said to them,
 They have taken away my master, and I know not where

²² The Greek adds, *of the Jews*.

²³ Perhaps meaning, *I know not*. See chapter 3, verses 2 and 11.

14 they have laid him. As she said this, she turned about, and saw Jesus standing there, but knew not that it was he.
15 Jesus said to her, Woman, why are you weeping? whom do you seek? She, thinking that he was the gardener, said to him, Sir, if you have removed him, tell me where you have
16 laid him, and I will take him away. Jesus said to her, Mary. Turning to him she said, Rabboni.²⁴ Jesus said to her,
17* Touch me not; but before I ascend to my Father, go to my brethren and say to them, I am about to go up to my
18 Father and your Father, to my God and your God. So Mary Magdalene came and reported to the disciples, "I have seen the Lord," and that he had said these things to her.

19 In the evening of that day, the first day of the week, while the doors of the house where the disciples assembled were fastened for fear of the Jews, Jesus came and stood
20 among them, saying, Peace be with you. When he had said this, he showed them his hands and his side; and the
21 disciples rejoiced, when they saw the master. He again said to them, Peace be with you. As the Father sent me,
22 so I send you. As he said this, he breathed upon them, saying, Receive the holy spirit. Whose soever sins you for-
23 give shall be forgiven them; whose soever you retain shall be retained.

24 Now Thomas,²⁵ one of the twelve, was not with them when Jesus came. The other disciples said to him, We have seen the master. But he said to them, Unless I shall see in his hands the scar of the nails, and put my finger on the place of the nails, and put my hand upon his side, I will
26 not believe it. After eight days his disciples were again within, and Thomas was with them. Jesus came, the doors being fastened, and stood among them, saying, Peace be

²⁴ The Greek adds, *which means in Aramaic, Master.*

²⁵ The Greek adds, *which means twin.*

with you. Then he said to Thomas, Reach hither your 27
finger, and test my hands; and reach out your hand, and
put it on my side; and be not doubting, but believing.
Thomas answered, My Lord and my God. Jesus said to 28, 29
him, Do you believe because you have seen me? Blessed
are they who have not seen, and yet have believed.

Now there were many other wonders, which Jesus did 30
in the presence of his disciples, which are not recorded in
this book; but these are written, in order that you may 31
believe that Jesus is the Messiah, the Son of God; and that
believing you may have life in his name.

21 *After this Jesus appeared again to the disciples at the sea of
Tiberias; it was in this manner. There were together Simon 2
Peter, and Thomas (that is, the Twin), and Nathanael of Cana
in Galilee, and the sons of Zebedee, and two other of his disciples.
Simon Peter said to them, I am going fishing. They said to him, 3
We will go with you. They went forth and embarked in a boat; and
that night they caught nothing. As the day dawned, Jesus stood 4
on the shore; but the disciples knew not that it was he. Jesus said
to them, Children, have you any fish? They answered, No. He 5
said to them, Cast the net on the right side of the boat, and you 6
will find them. So they cast, and were not able to draw in the net
again for the multitude of fish. Then that disciple whom Jesus 7
loved said to Peter, It is the master! When Simon Peter heard
that it was the master, he girded his outer garment about him (for 8
he was but half-clothed) and plunged into the lake. The other
disciples came in the boat (they were not far from the land, but
about a hundred yards distant), dragging the net full of fish.
When they came out upon the land, they saw there a fire of live 9
coals, with fish and bread laid upon it. Jesus said to them, Bring 10*

- 11 *some of the fish which you have caught just now. So Simon Peter went aboard and drew in the net to land, filled with large fish, one hundred and fifty-three; and although there were so many, the*
12 *net was not broken. Jesus said to them, Come and have breakfast. No one of the disciples dared ask him, Who are you? knowing that*
13 *it was the master. Jesus came and took the bread and gave it to*
14 *them, and the fish likewise. This is now the third time that Jesus appeared to the disciples after his resurrection from the dead.*
- 15 *When they had breakfasted, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? He replied, Yes, master, you know that I love you. He said to him, feed my lambs.*
16 *He said to him a second time, Simon, son of John, do you love me? He answered, Yes, master, you know that I love you. He said*
17 *to him, Feed my sheep. He said to him the third time, Simon, son of John, do you love me? Peter was grieved because he asked him the third time, Do you love me? and he said to him, Master, you know all things, you know that I love you. Jesus said to him,*
18 *Feed my sheep. Verily, verily I say to you, When you were younger, you girded yourself, and went wherever you would; but when you are older, you will stretch forth your hands, and another will gird*
19 *you, and carry you whither you would not. This he said, signifying by what manner of death he should glorify God. And after*
20 *saying this, he said to him, Follow me. Peter, turning about, saw the disciple whom Jesus loved following; the one who leaned on Jesus' breast at the supper and said, Master, who is he that*
21 *is to betray you? When Peter saw him he said to Jesus, Master, what shall this man do? Jesus said to him, If I wish him to remain until I come, what is that to you? do you follow me. This saying therefore went abroad among the brethren, that that disciple should not die; but Jesus did not say of him that he should not die; but only, If I wish him to remain until I come, what is that to you?*

*This is the disciple who testifies to these things, and put them 24
in writing; and we know that his testimony is true.*

*There are also many other things which Jesus did; and if they 25
should be recorded every one, I think that even the world itself could
not contain the books that should be written.*

The Origin of the Gospels

The Origin of the Gospels

THE language of the Four Gospels, as they have come down to us from the earliest times, is Greek, but Greek of a peculiar character. It is Hellenistic, but of no literary type, nor does it represent any spoken dialect. This does not mean that the writers are ungrammatical; on the contrary, each one of the four shows himself well acquainted with the details of morphology and syntax. They all write uncouth Greek, on page after page, but by no means in the manner of unlearned men. In the large vocabulary which they use there is nowhere to be found any barbarous or otherwise questionable element. Some locutions and usages which once were supposed to be peculiar to this or that evangelist have in recent times found their equivalents in the papyri, or elsewhere, and such parallels will continue to be discovered. The diction is only what might be seen in any literary work of the time, dealing with such matters as are treated in the Gospels. The peculiarity of the language lies solely in the idiom, which is more or less distinctly Semitic. Recognition of this fact has gained ground steadily in recent years.

It is very noteworthy that the four writings should exhibit such a degree of uniformity in this regard that it has been found possible to speak of "the language of the Gospels" as a variety of New Testament Greek. The four

supposed authors wrote with somewhat different aims, at different times and places. They represent more than one type of education, and are decidedly unlike one another in literary method. Matthew, as all agree, wrote in Palestine, primarily for Jews. Mark is said to have written in Rome or Alexandria, and to have had in mind Gentile readers as well as Jews. Luke, a man of Greek parentage and training, dedicated his Gospel to a Hellenist, Theophilus, and is said to have written at Cæsarea, or in Achaia. The Gospel of John is said to have been put forth at Ephesus, somewhat later than the other Gospels. Yet all four present the same curious jargon, half Greek, half Semitic.

Scholars of a former generation occasionally thought it the speech of half-educated "Galilean fishermen." It is quite obvious, however, that not even Mk. contains anything resembling the fisherman's dialect, nor could the hypothesis of an uncultivated author be entertained for any one of the four compositions. Nevertheless it is customary at the present day to convict these authors of ignorance, or bad taste, or both, because of the language which they write. The late J. H. Moulton, a most accomplished grammarian, speaks of Jn.'s "uneasy movement in the region of unfamiliar idiom," and concludes that "the linguistic evidence all goes to show that the author of the Fourth Gospel was a man who, while cultured to the last degree, wrote Greek after the fashion of men of quite elementary attainment."¹ (Side by side with this may be put the verdict of Schmiedel, that this evangelist "abounds in subtle variations" in his vocabulary and in his use of tenses; and that these distinctions are natural to one "so long habituated to Greek as to be able to play on its words and utilize to the utmost its minute differences of gram-

¹ *Grammar of New Testament Greek*, II, p. 33.

matical expression."²) It must not be forgotten that this reproach of "elementary attainment" would apply, by the same right, to the other evangelists. Moulton remarks (I, 5) that "the New Testament writers had little idea that they were writing literature." Another might say, with good reason, that no one in ancient times was more clearly conscious of writing literature than the authors of the First and Fourth Gospels.

The German scholar Wellhausen, in the course of his extremely important observations on the language of the Synoptic Gospels, fancied the existence of a Jewish Greek, standing under the influence of the Septuagint and characterized by the adoption of all sorts of Biblical idioms.³ As examples (the only known examples?) of this *patois* he saw the Gospels of Matthew and Luke, with slight traces of it in Mark. The Hebraist and the Hellenist of the Synoptists he would have met on this peculiar common ground. The principal weaknesses in the hypothesis are, first, that very many of the offences against good Greek, the most glaring Semitisms, are not at all "Biblical"; and again, that it fails to take into account some of the most significant features of these Gospels: the fact that the foreign idioms are generally not Hebrew, but Aramaic; the slight attention paid to the LXX in quotations from the Old Testament (this will be treated presently); and the many plain evidences of mistranslation. Mt., writing in Palestine for his people, would hardly make conspicuous use of the LXX, which was not in high repute there.

The theory of an artificial religious dialect has had numerous supporters, especially in discussions of the language

² *Encyclopaedia Biblica*, article "Gospels," col. 1798 f.

³ *Einleitung in die drei ersten Evangelien* (1905), p. 34. In the second ed. (1911), p. 7, the existence of such a "Jewish Greek," apart from the Synoptic Gospels, is not asserted.

of the Third Gospel. That is, Luke, the accomplished writer, is supposed to have chosen to commend religious truth to Theophilus, and to make propaganda among cultivated Gentiles, by writing barbarous Greek. Josephus knew better than to do this; so did Paul. It must moreover be borne in mind that the Third Gospel stands in no sense alone in this regard; there is the same problem of an awkwardly mixed, unpleasing idiom in Mt., Mk., and Jn.

It is widely customary at the present day to dismiss the problem by concluding that these writers were imperfectly trained men, each essaying a task for which he was not fitted by his education; they "used the Greek language, but thought in Semitic." Bilingual to a certain extent, able to engage in small talk and do small business with their Hellenist neighbours, and yet unfamiliar with Greek idioms, they reproduced in the foreign words the syntax of their mother-tongue. See Moulton's estimate of Jn., quoted above.

This theory shatters completely on the marvellous use of words by the evangelists. Where did Mk., or Jn., get his vocabulary? Certainly not from a lexicon, nor from better-informed neighbours. The man who is writing a language with which he is imperfectly acquainted is certain to employ single words in a wrong sense, at least occasionally. If his knowledge of the strange tongue is slight, and the work which he is composing is extensive, the examples of such inexact use will be many; while now and then a word will be introduced in a sense so plainly unidiomatic that the reader who is thoroughly familiar with the language will say to himself, Here we see the foreigner! This is always, and necessarily, the case. The Englishman sufficiently versed in German idioms to think in that language, and yet not perfectly at home in it, makes telltale blunders when he tries to wield a large vocabulary. If he should be

obliged to "think in English" while trying to write the foreign tongue, he would produce a list of words which would need a glossary. Recognition of precise shades of meaning is not easily acquired property. The man who always puts the right word in the right place is either the native highly educated in the use of his mother-tongue, or else the gifted foreigner who by study and constant use through many years has become the possessor of "two hearts."

In the latter case, indeed, perfect attainment is hardly to be expected. Even such a master of literary and colloquial English as the late Joseph Conrad occasionally betrays the fact that he writes an adopted idiom. Browning and Scott have been convicted of serious blunders in their use of archaisms.⁴ We are very familiar with the mistakes invariably made by those who attempt to write an only half-learned language. A fairly well written business letter recently shown to me contains the following sentences. "After printing the last sheets we will cloth the books as in our estimate." "Before the book is finished it is very difficult to say anything over the selling-price. When we have ready one copy we will inquire the belonging book-sellers in L—— and hear their opinion." A more extreme illustration may not be out of place. Some forty years ago, the head of a Jewish community in Jerusalem, a man conversant with German, but knowing only the English of small talk, presented to the representative of a Scottish benevolent organization a formal testimonial of thanks for help rendered. It was printed in Hebrew and English. Several times in the document (which I saw) occurred the phrase *Ēl Elyōn* (the Most High God), and in each case it was rendered "God the Colonel"; the natural result of

⁴ Weekley, *The Romance of Words*, p. 13.

looking up *oberst* in a German-English dictionary. Numerous other phrases in the document fared likewise.

The evangelists were not dependent on dictionaries. Their Greek was not obtained from grammars and phrase-books, but from the speech of men, and from wide reading. Each one of the four is master of a very extensive and varied vocabulary: all sorts of terms technical, literary, philosophical, and religious; verbs of action or emotion, many of them unusual; elaborately formed adjectives and adverbs. And all this equipment is handled with learned accuracy, each word yielding precisely the shade of meaning intended; with no indication, at any point, of an uncertain hold. This means, of course, that these writers were on long-familiar ground. No man ever acquired the bones of a language without its meat. There is no such thing as a wide and exact use of *words* without a corresponding knowledge of *idioms*.

When, as sometimes happens, one of these writers appears to override known usage and set up his own authority, the good and sufficient reason for his action may indeed lie in Greek usage of which we are ignorant, but is much more likely to be found on the Semitic side. Why, for instance, does Mt. in 13:53 and 19:1 employ the good classical word *μεταίρειν* in a sense unknown to Greek writers as though the language were not well supplied with words meaning "to go away"? Evidently because he was "thinking of" the Aram. verb *n'tal*, lit. "to take up," but widely used in the derived signification. The case of *συνάγειν* in 25:35, etc., is precisely similar, see the note on the passage; and other examples could be given. In every instance the new use of the word is plainly no mistake, but the adaptation made by a skilful writer.

The Gospel of Mk. is brief, and the author of its Greek has comparatively little opportunity to show what he

knows; but what we see is instructive. Side by side with awkwardly Semitizing phrases are rare words, some of them classical, others found only in this Gospel, and all are handled by one who obviously has a firm grasp. The rather elegant ἔννυχα in 1:35 is followed by the unpleasing ἐξῆλθεν καὶ ἀπῆλθεν (*n'phaq w'ezal*; cf. Lk. 4: 42), and stands over against the barbarisms in vss. 17 and 19—to mention no others in the chapter (ἐμβριμησάμενος, vs. 43, has the appearance of a solecism, but is not such in reality; see the note on the passage). Mk. employs νουνεχῶς in 12:34, like any classical author; and then apparently coins two nouns in vs. 39, each corresponding to an Aramaic compound. In 13:11 his προμεριμνᾶν, again a word exactly fitted to the Aramaic, is followed by the foreign idioms of vss. 16 f. Κατεξουσιάζειν, 10:42, skilfully based on a standing equivalence, is in a sentence rendered awkward by the thrice repeated αὐτῶν (the Semitic pronouns would have been mere suffixes). He excellently reproduces *min yattir* by ἐκπερισσῶς in 14:31, and in vs. 72 exactly covers an Aramaic ellipsis with his idiomatic ἐπιβαλὼν.

Here, unquestionably, is a master of Greek, dealing with a sure hand and conscious of his authority; and what is thus said of Mk. applies *a fortiori* to the other evangelists. All four are indeed bilingual; but in each case the language most familiar, the mother-tongue, is *Greek*. This certainly is what we should expect, if we suppose these men to have taken a sense of the responsibility which they were assuming.

Another fact is significant at this point. It seems that two of the evangelists have given us extensive specimens of Greek quite different in character from the mixed idiom of their Gospels. In Luke's second treatise, the Acts of the Apostles, the awkward Aramaic-Greek is continued through 15:35, and then the language suddenly changes to vernacular

Greek of excellent literary quality, which in the remaining thirteen chapters is free and flowing, and with no noteworthy Semitisms.⁵ In the brief introduction to the Gospel also (1:1-4) the pure idiom is utterly different from that which follows from vs. 5 to the end of the book. Why does the historian of the Apostles "think in Aramaic" halfway through his treatise, and then all at once begin and continue to think in Greek? The subject-matter in chs. 16-19 is similar to that in 13-15; the vocabulary and the individual mannerisms are the same; the only noticeable difference, aside from the abandonment of Aramaic idioms, lies in the fact that in 13-15 (as in the preceding chapters) citations of the O. T. are numerous, while in 16-19 there are none. It would seem that in the Gospel and in "1 Acts"⁶ Luke was under some sort of compulsion. When this was removed, he was free to write his own language.

The author of the Greek of the Fourth Gospel writes ch. 21 in a style which has no counterpart in the preceding twenty chapters. There are a few Semitisms, seemingly repeated from former passages in the book; but in all the four Gospels there is no portion, of anything like the extent of this, which for purity of idiom could be compared to it. Here, again, the writer seems to have been under a compulsion which was removed at the end of ch. 20. The same writer (unless all the usual signs of identical authorship are to go for naught) composed the First Epistle of John in simple, transparent Greek.

If the "language of the Gospels" was not freely composed, the natural hypothesis is, that it was translated. Semitic-Greek is familiar enough, though its characteristics are not always well understood. The "twenty-four books" of the Old Testament were translated by many men, in various

⁵ See my *Composition and Date of Acts* (1916), p. 40.

⁶ For this designation of Acts 1:1-15:35 see *ibid.*, p. 42 and note.

regions of the Hellenistic world, at intervals in a period covering about four centuries. They all exhibit essentially the same barbarous linguistic mixture, though the earliest rendered books, especially the Pentateuch, are somewhat less slavishly reproduced than those which came later. Greek, beyond doubt, was the native tongue of each translator, but only his vocabulary could show the fact clearly. The grandson of Ben Sira, in the year 132 B.C., translated his grandfather's Hebrew proverbs; the "Ecclesiasticus" of our Apocrypha. He informs us in his prologue that he did his work "with much watchfulness and skill," and we have every reason to believe him. The prologue is written in flowing periods; but from the very first words of the translation to the end of the book we see the same clumsy product, with its frequent obscurities and occasional mis-translations, which is to be seen in every part of the LXX.

The origin of this "translation-Greek" is easy to understand. The interpreters sought to make available, with the least possible loss or alteration, writings of unique importance, the foundations and pillars of a faith which they believed essential to salvation. No one of them supposed himself to be writing vernacular Greek, or wished to write it; that was not his business. What he aimed at in every case was to produce something that could be understood by Greek readers, while remaining faithful to every word and idiom of the original. It was not only by far the easiest course, it was also the safest, to follow along word by word. There was no lack of knowledge of Hebrew, every one of the translators was thoroughly familiar with it; but the danger of error was constant, and no unnecessary responsibility could be assumed.

The thorough application, conceived as necessary, of this mode of rendering has often remained unrecognized; as

when Moulton asserted that "the Pentateuch . . . consists generally of good and easy vernacular Greek."⁷ A fair illustration is Num. 9:10, a passage in which the sense is perfectly plain, and the words used are all of every-day occurrence. Our English Bible reads: "If any man of you or of your generations shall be unclean by reason of a dead body, or be on a journey afar off, yet he shall keep the passover unto the Lord." The Hebrew expresses "each man," or "any man," by distributive repetition of the noun; in this case, 'ish 'ish. The Greek accordingly reads: Ἄνθρωπος ἄνθρωπος ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου, ἢ ἐν δδῶ μακρὰν ὑμῶν ἢ ἐν ταῖς γενεαῖς ὑμῶν, καὶ ποιήσῃ τὸ πάσχα Κυρίου. Conybeare and Stock quote this "Greek" in their *Selections from the Septuagint*, p. 23, and remark, "Does anyone suppose that stuff of that sort was ever spoken at Alexandria?" and they say with truth, on this same page, that in the LXX "the genius of the Greek language was entirely ignored." In the very numerous cases in which the translation makes no sense at all, the cause of the trouble is likely to be either too close rendering, or else obscurity, or some slight corruption, in the Hebrew text. The poetical books are full of pitfalls, and so are even the narratives. What, for instance, could any man, Greek or barbarian, make out of this: καὶ ἐξήνεγκα αὐτοὺς ἐπὶ ἀρχοντος ἐν ἀργυρίῳ τοῦ τόπου? This is Theodotion's rendering of Ezra 8:17. In Job's description of the monster leviathan occurs the following (41:4[3], Engl. 41:12): οὐ σιωπήσομαι δι' αὐτόν, καὶ λόγος δυνάμεως ἐλεήσει τὸν ἴσον αὐτοῦ, "I will not keep silence because of him, and a word of power will have mercy on his equivalent" (?) a *monstrum informe* surpassing the creature which is being described. It would be easy, but fruitless, to multiply examples of this nature. Translation-

⁷ *Grammar*, Vol. II, p. 2.

Greek does not paraphrase in any obscure passage; the translator has no business to guess at the meaning, or to seek to improve.

No portion of the LXX is in any sense a paraphrase. It is traditional, in the commentaries and textbooks of introduction, to assert this of 1 Esdras, and even Thackeray⁸ takes it for granted. On the contrary, from beginning to end this "book" (in fact not at all a book, but merely a fragment saved from the older translation of Chron.-Ezra-Neh.) is a close rendering of a Heb.-Aram. original differing somewhat from the Massoretic text. It stands indeed at a wide remove from such a version as that of Aquila,⁹ yet like all other known Greek renderings of Semitic originals it is *faithful*. This is true of histories, psalms, and prophecies alike, and even of such popular tales as Tobit and Judith—of which we no longer have the originals to compare, though their idioms can be recognized. One general description applies to every part of the great work: "the LXX is on the whole a literal translation, that is to say, it is only half a translation—the vocabulary has been changed, but seldom the construction. We have therefore to deal with a work of which the vocabulary is Greek and the syntax Hebrew."¹⁰ What is said here of the language of the LXX can be said with equal truth of the language of the Gospels; with this difference, that (aside from the first

⁸ *Grammar of the Old Testament in Greek*, pp. 12, 15, 28, 161.

⁹ Aquila's translation, or rather, his qualification for making it, has often been misunderstood. Thus Moulton, *Gramm.*, I, p. 13, remarks: "It was ignorance of *eth*, not ignorance of *σθν*, which was responsible for Aquila's (use of the latter)." On the contrary, Aquila is well known to have been a consummate master of Hebrew, as well as of Greek. The explanation is to be found, not in "ignorance," but in the aim to produce a version which, more perfectly than any other, enables the scholar to reproduce the very words of the sacred original.

¹⁰ Conybeare and Stock, *op. cit.*, p. 50.

two chapters of Luke and the quotations from the O. T., which are Hebrew) the syntax throughout is Aramaic.

These Greek-Semitic writings, the many in the Old Testament and the few in the New Testament, constitute a class of literature which has its own definite characteristics. It does not at all represent "the speech of the common people," but is a learned product with a long tradition. Bilingual in its essence, it very frequently needs bilingual interpretation. Conybeare and Stock remark (p. 21) that there are "signs that scholars are beginning to realize the importance of the study of the Greek Old Testament in its bearing upon the interpretation of the New," and it is to be hoped that this is true; but the fact must not be overlooked that such study cannot be made very fruitful without a thorough knowledge of the Hebrew language.

When the epoch-making discoveries of the Greek papyri began to be made and utilized, it was thought by many, not unnaturally, that the key to the uncouth jargon of the O. T. books was being found, and that "the farmer of the Fayum spoke a Greek essentially identical with that of the evangelists." These suppositions however were by no means true. As regards the Old Testament, Thackeray, writing in 1909, said very truly (p. 26): "The emphasis which has been laid upon the occurrence of certain words and usages in the Egyptian papyri which are exactly equivalent to, or bear a fairly close resemblance to, phrases in the Greek Bible hitherto regarded as 'Hebraic' is likely to create a false impression, especially as regards the nature of the Semitic element in the LXX." No collections of parallel usage can show that the books of the LXX are not close renderings of Hebrew originals, or produce even a single paragraph of comparable Greek.

This is equally true of the language of the Four Gospels. The researches of Thumb and others in the Koiné, and of

Deissmann, especially, in the papyri, have thrown welcome light on many words and phrases in the N. T., and the Gospels have come in for a share. But in both the LXX and the Gospels it is the literary Koiné, rather than the vernacular, which is chiefly represented; and the contribution made toward *explaining* the language used by the evangelists is very slight indeed. The obvious reason is, that such Semitic-Greek was never spoken by anyone, in any land. Nor was it ever written, except as translation. No document couched in an idiom in the least resembling this has been found in the papyri, nor will any such ever be found, as the free composition of one who believed himself to be writing Greek. In fact, as Thackeray also concludes, it is precisely the more scientific study of the Greek papyri and the Koiné which has "given the death-blow to the theory once held of the existence of a 'Jewish-Greek' jargon. . . . The influence of Semitism on the syntax of the Jewish section of the Greek-speaking world was probably almost as inappreciable as its syntactical influence on the *κοινή* as a whole, an influence which may be rated at zero."¹¹ It is quite certain that the four who gave to the world our Greek Gospels, all learned men and masters of the language which they were using, did not produce their curious jargon by "thinking in Semitic," but, as their predecessors did, by translating.

As is now well known, the mother-tongue of Jesus of Nazareth, of the Galilean villagers, of the people of Jerusalem and Judea, in short, of all Palestine, was a fairly homogeneous dialect of Western Aramaic. This had been the language of the land for centuries, and it continued to be the vernacular until long after the Apostolic age. The

¹¹ *Grammar of the Old Testament in Greek*, pp. 26 f.

speech of the common people of Galilee differed in some noticeable respects from the Judean dialect; the literary language however was uniform, not only throughout Palestine, but also in the Jewish Dispersion. Wherever a word or phrase is quoted in its original form, in the Gospels or Acts, it is Aramaic. This was the language used all the time by Jesus and his disciples, and by all those with whom they spoke, in the varied transactions and discourses recorded in our Gospels. The Hellenist author of the second half of Acts records that the charge given by Jesus to the Apostle to the Gentiles (26:14-18) was delivered in Aramaic ("the Hebrew language").

Josephus tells us that he originally composed his history of the Jewish War in "the language of our country," and sent it out to his compatriots in the extensive Dispersion to the north, south, and east; mentioning Parthia, Babylonia, Arabia, and Mesopotamia.¹² Later, for the benefit of the Greek-speaking world, he wrote it out in Greek. Not only in western Asia, however, but also in Egypt and the Mediterranean lands, Aramaic was the language commonly spoken and written by the Jewish colonists. The younger Gamaliel, in his circular letter sent out from Jamnia to the countries of the Dispersion, at about the year 100, writes in Aramaic to "the Golah of Javan," as well as to those of Babylonia and Media.¹³ In regard to Egypt, in the later Ptolemaic period, we have some more definite information.

Throughout the Persian period, as is well known, and down to the time of the Mohammedan conquest, a period of about 1,200 years, Aramaic was by far the most important language of the great Semitic group. Even before Cyrus and his successors, moreover, this had begun to be the *lingua franca* of western Asia. In the Assyrian empire, as Nöldeke

¹² *Jewish War*, Preface, 1 and 2.

¹³ Dahman, *Aramäische Dialektproben*, p. 3.

remarks, "a very large proportion of the population spoke Aramaic"; though the language written in the cuneiform character was still, and for many centuries continued to be, the medium for official and business documents which required to be preserved. Even into northern Arabia Aramaic made its way before the Persian period. The cause of its later rapid spread and complete conquest was not the fact that the Persian officers adopted it as the means of communication with their western subjects, though this was a contributory influence; the real reason is to be found in the fact that it was perhaps the richest, and certainly the most adaptable, flexible language in Asia.

Aramaic was much better fitted to be a world-speech than either Hebrew or Arabic. Its representative Semitic (and withal very hospitable) vocabulary, the comparative regularity of its morphology, the ease, for instance, of forming abstract nouns, and the simplicity of its syntax, made it a speech very easily adopted by Semites and quickly acquired by others. "It lends itself far more readily to the linking together of sentences than either Arabic or Hebrew. It possesses many conjunctions and adverbs to express slight shades of meaning. It permits, moreover, great freedom in the order of words in the sentence. These qualities make it the natural vehicle of a clear and flowing prose style."¹⁴ Persian officials wrote to one another in Aramaic because it was the cultivated language of their world. The Nabatean Arabs adopted it for the same reason. Its enormous influence in the genesis of Pehlevi is evident. It supplanted not only the Assyrian language, but also Hebrew, Phœnician, and minor Semitic dialects, and made conquests in every part of Asia Minor. The main branch of Eastern Aramaic (known to us as "Syriac"), closely resembling the Western dialect,

¹⁴ Th. Nöldeke, *Die semitischen Sprachen* (1899), p. 46.

occupied its own considerable territory. At the beginning of the present era, from the Black Sea to Upper Egypt, and from the borders of India to the Ægean, one who knew Aramaic could go almost anywhere and be understood.

The pre-Christian Aramaic literature, which must have been very extensive, rich in every field, shared the general fate of other ancient literatures. The Hebrews wrote books in multitude, early and late (Eccles. 12:12), but all that remains of this output is the single small collection which we call the Old Testament; a volume of the size that one man could produce in a decade, representing a literary period of a thousand years or more. Only the mightiest of impulses and efforts, the most urgent necessity surmounting all obstacles, could have preserved even this much. The Phœnicians were a highly cultivated people, and we have some evidence of their literary activity; but their writings have perished—fragments are even now being brought to light. All that the Assyrians and Babylonians wrote on skins, papyrus, and the like, the great bulk of their literature, has disappeared forever. One of the foremost authorities in Egyptology has shown how, even in that favoured land, very few ("herzlich wenig") of the multitude of truly literary productions have survived, though the Greek writers could still speak of them with admiration.¹⁵

Of the Gentile Aramaic literature, from the early time, we have a pleasing bit of verse, four distichs, on a funerary stele of the fifth century B.C., from upper Egypt;¹⁶ a fragment of the Story of Ahikar and his Sayings, found in the papyri from Elephantine; and (in Greek translation) the Contest of the Three Youths at the court of Darius, in "First Esdras" of the O. T. Apocrypha; a charming speci-

¹⁵ Kurt Sethe, *Die Ägyptologie* (Der alte Orient, Vol. 23), pp. 16 ff.

¹⁶ See my article, "A Specimen of old Aramaic Verse," in the *Journal of the Am. Oriental Society*, Vol. 46 (1926), pp. 241-247.

men of pagan wisdom literature, and prevailing in metric form, as I have elsewhere endeavoured to show.¹⁷ Of Jewish authorship, in the same period, and in the original language, are portions of Daniel and Ezra; and in Greek translation, the Story of Tobit, and the Letters prefixed to 2 Maccabees (1:1-2:18).¹⁸ It is a small glean; but the force and beauty of the great language are very apparent. It was singularly fitted to be the medium of the first Christian records.

The question of the original language of the Gospels is by no means of minor significance, nor does its importance lie simply in the correct understanding of single passages. The answer carries with it the atmosphere in which these writings were produced, their antecedents, and, to a considerable extent, their immediate purpose. The problem of dating them is also involved, and thus the history of the earliest Christian tradition.

The external evidence is practically zero. There is the oft-quoted statement attributed to Papias of Hierapolis in Phrygia (early second century): *Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνεγράψατο*.¹⁹ That is, Matthew wrote his Gospel (that, apparently, is what "Logia" means) in Aramaic. But neither the source of this information, nor the context in which it stands, can inspire confidence in its value. Nor is there any other statement regarding the composition either of this Gospel or of any of its fellows, which appears to be based on genuine tradition. Schmiedel's conclusion seems fully justified: "All that can be said to be certain is this, that it is in vain to look to the church

¹⁷ *Ezra Studies*, pp. 45-47.

¹⁸ See my article, "Die Briefe 2 Makk. 1, 1-2, 18," *Zeitschrift für die alttest. Wissenschaft*, Vol. 20 (1900), pp. 225-242.

¹⁹ Quoted in Eusebius, *Hist. Eccles.*, III, 39.

fathers for trustworthy information on the subject of the origin of the Gospels."²⁰

Before considering further the literary material, certain more general questions must be touched upon. The fact that every known text of the Gospels is Greek, or derived from the Greek, has from the first given very strong support to the belief that these writings emanated from a church *which had already cut loose from the Jews*. This conclusion has two corollaries: the comparatively late date of even the earliest Gospel (Mark), and the necessity of regarding Greek as the original language of the evangelistic tradition.

The underlying belief, however natural and seemingly necessary, finds no support in the writings themselves. Each of the four is plainly written, at least primarily, for Jewish readers; no one of them steps out of the atmosphere of Palestine even for a moment. (The Gospel of Luke is no exception; though it is dedicated to a Gentile reader, its material is wholly Palestinian and of early date.) The argument is addressed to the chosen people, and the good news for the Gentile world is given less space, and less emphasis, than it has in the O. T. prophets, who had provided all that was necessary. Incidental declarations, such as Mt. 10:6, 23(!), Mk. 7:27, Lk. 19:9 f., 22:30, 24:47, Jn. 4:42, are very significant. There is nowhere any suggestion that the center of gravity of the new Messianic faith might be moved beyond the boundary of the holy land. Jn. 12:20 ff. provided the perfect opportunity, but the idea was not there. Each of the Gospels has its parenthetical explanations of Semitic words and Jewish customs, for the benefit of Gentile readers; all these are provided by the Greek translators. The one fundamental aim of the four evangelists was to demonstrate that Jesus of Nazareth was the Messiah

²⁰ *Encyclopædia Biblica*, art. "Gospels," col. 1890, bottom.

of the Hebrew scriptures, the divine-human being foretold in the Prophets and the Psalms.²¹ The program of the end of the present age, as sketched in Mk. 13 and parallels: the devastation of Jerusalem by foreign armies (Zech. 14:1 ff., Dan. 9:26, 12:1, 7); the subsequent persecution and distress, such as never had been known before; the preaching to the Gentiles by the Jews of the Dispersion; the signs in heaven and on earth; at last, the coming of the Messiah in the clouds of heaven; the new Jerusalem and the kingdom of God, including both Jews and Gentiles; all these things had been predicted in detail by the Second Isaiah and his successors. What was seen in imagination was a spiritual revival which, originating with the Jews and by them given its mighty impetus, should carry with it all the God-seekers in the world.

As to the dating of the Gospel material: It is all distinctly early. Both narratives and discourses bear the marks of primitive tradition provided with a conventional and uniform interpretation. The multifarious reports of what had been heard, or seen, or told, were collected and written down in various parts of Palestine; for it was a literary age, and the matter was of intense interest. Popular accounts were shaped and supplemented by three factors especially: the tragedy of the cross, the need of appeal to Hebrew scripture, and the unshakable faith of the new community in the resurrection and second coming of Jesus the Messiah. This written interpretation must have been given shape almost immediately after the death of Jesus; it could not possibly have waited. The portion of it known to us is (with all its variety) strikingly homogeneous, as though

²¹ For the ascription of *divinity*, and its general recognition by the Jewish people, I may refer to my article, "The Influence of Second Isaiah in the Gospels and Acts," in the *Journ. of Bib. Lit.*, Vol. 48 (1929), pp. 26-30. See also the note here on Jn. 10:34.

from one very limited region and one stage of Christian experience. The "church" of the Gospels is that of the first chapters of Acts, with no slightest trace of a later development. The Messianic doctrine was (of course) what had been held by the Jewish people; the great thing to be proclaimed was *the person*. Even the Christology of the Fourth Gospel had been provided long before; what was new was the application—and the original and eloquent expression. There is not a word in any one of the four books that might not have been written within twenty years after the death of Jesus. Supposed allusions to later events and conditions disappear when they are examined. For instance, it was the passage Mt. 16:17-19 that gave rise to the legends regarding Peter, not *vice versa*.

There is evidence of another sort, more directly cogent. No argument from silence could possibly be stronger than that which tends to show that all four Gospels were written before the year 70. There is not even the slightest allusion in any one of the Gospels or the Book of Acts to the destruction of the temple or the devastation of Jerusalem by the Romans under Titus, or significant prediction of that particular catastrophe, though there are very many places where such allusion or prediction would be extremely effective. The supposed references of the kind in the Synoptic Gospels are in every word and without exception merely repeated from the Old Testament prophecies, as can easily be demonstrated in detail. Foreign armies will surround Jerusalem (Zech. 14:2); the city and the temple will be destroyed (Dan. 9:26); two-thirds of the people of the land will be butchered (Zech. 13:8); etc. These ancient interpreters *believed* the prophets, and with an intensity of conviction such as we can hardly realize. There is no evidence whatever tending to show that any one of the writers whose work appears in these documents had knowledge of

the terrible, epoch-making catastrophe of the year 70, which might well have been held up as a lesson to all the world, used either as propaganda or in a merely homiletic way. Certainly no one of the evangelists, when he wrote, could look back on the scenes which Josephus describes.

Our four Gospels are based, more or less directly, on the voluminous, multiform, and scattered written material described above. Luke says that "many" had undertaken to compose accounts of the life and work of Jesus; and we have good reason to believe, and no reason to doubt, that his use of the adjective was fully justified. All of this material, presumably, was in Aramaic or Hebrew; there is no obvious reason why any of it should have been composed in Greek. The one immediate purpose of all these earliest writings was to show to the people of the land that the long-awaited *Messiah* had appeared, and that the New Kingdom was close at hand. This would mean nothing to the Gentiles, who could not feel the thrill of Mk. 8:29; only the Jews knew the antecedents of the announcement and could understand its content. Aramaic was not only the literary language of nearly all Jewry; not only the idiom in which the deeds and words of Jesus and his disciples had been recorded from the first; more potent still were its sacred associations. Contact with the past, a true continuation of the Jewish religious tradition, was absolutely indispensable. Use of the Greek language would inevitably have repelled, and a support of prime importance would have been thrown away.

How many of these writings were used by our evangelists, we of course shall never know, nor can we be sure of the precise nature or probable extent of any. Some things can be inferred, however. We can be tolerably certain that no one of them could be called a history, or a biography, in point either of completeness or of satisfactory chronological ar-

rangement. Even the best of them would seem to have been a collection of reminiscences, popular narratives of the work in Galilee and reports of the principal sayings and discourses of Jesus, all somewhat loosely ordered. One especially important document, now commonly designated by the letter Q, was extensively used by both Mt. and Lk. It seems to have been written in excellent Aramaic style by a writer of no ordinary ability, and it circulated in forms differing more or less in their wording.

Such verbal or material variation, often very noticeable in the Synoptic parallels, is not to be charged to copyists, nor is it due to any process of redaction; it is merely the usual result of oral transmission. I once was present at a meeting of a learned society, at which one of the younger members read a paper dealing with the textual tradition of one of the tales in the *1001 Nights*. After determining the oldest form of the tale in one of the standard editions, he proceeded to show how, through redactional alterations and corrections made in the process of manuscript transmission, the text of another well-known version, slightly different, had been obtained. The later redactor objected to this or that feature, or saw that he could improve the wording here and there. In the subsequent discussion of the paper, some of the older colleagues of its author raised the general objection that the transmission and diffusion of such popular material was, and always had been, prevailingly made by professional story-tellers, who reproduced with more or less freedom the tales which they had committed to memory. And this, in fact, is the explanation of the divergence, often very considerable, in the surviving forms of old Semitic material of popular appeal. The middle chapters (4-6) of the Book of Daniel, in the greatly abridged and altered form found in the Chisian ms. and the Syro-Hexaplar translation, come from a memory-version which

must have been very widely used. The shorter version of Tobit (the standard text) had a like origin, and the text of Judith circulated in several different forms. The Epistle of Jeremiah in the Ethiopic Bible is very obviously the rendering of a Greek memory-version. The standard (Vatican ms.) Life of Simeon Stylites was abridged in this way from the original work, the text of which is published in Bedjan's *Acta Martyrum et Sanctorum*. See Frederick Lent, "The Life of St. Simeon Stylites," *J.A.O.S.*, vol. 35 (1915), p. 109: "Memory could not preserve the logical orderly arrangement of the original story, but could hold nearly every incident and almost keep the writer to a literal reproduction of the history." One of the three mss. collated by Arnold Look for his edition of the Syriac *Life of Marcus of Tharmaka* (Oxford Press, 1929) is characterized by him as a free reproduction, substantially accurate, of the text found in the other mss., "reproducing much of it in the same general phraseology and some of it with literal exactness, but constantly introducing changes in connectives and word order, making additions freely and omissions still more freely, and giving every indication of memory citation rather than exact copying" (p. xii). These are but sporadic instances of what has wide illustration.

The *accuracy* of such memory, wherever this quality was felt to be important, is also to be emphasized. Any one of a multitude of readers could retain exactly the work in which he was deeply interested, its text being already fixed; as Dante knew the *Æneid* by heart. It was possible even for untrained men to repeat word for word a discourse after a single hearing. Very many Jewish scholars have known the Talmud throughout by page and line. Rabbi Meir wrote out the Book of Esther (a comparatively small feat) for the benefit of a Jewish community which did not happen to

possess the book in Hebrew.²² Both O. T. and N. T. scriptures have been memorized entire by numerous saints of church or synagogue. The Mohammedan traditionists surpassed even these feats of memory, able, as some of them were, to recite any portion of the mass of material without the alteration of a word.²³ When the Grimm brothers collected the German folk-tales, they were surprised to see the great extent to which they had been preserved in unvarying verbal form.

The numerous and diversified collections of "Gospel" material existing in Aramaic writing prior to Mk., partial records of the Messiah's marvellous deeds, his healings and teachings, and accounts of the crucifixion, composed by men of literary instincts, were carried about from city to city and village to village by men who recited them from memory; whereupon they were again written down, and again diffused. The form of a given document found by Mt. in one place, and incorporated by him, would be sure to differ more or less from that found elsewhere, and copied, by Mk. or Lk. This appears most clearly and strikingly in the use of the document Q (mentioned above), but is equally evident in other places. The variations are rarely important. Wherever a common source is used by two or all three of the Synoptists, we generally can be sure of getting the same meaning in the various paragraphs, but not the same connection, nor at all the same wording. For example, the collocation of three isolated sayings in Lk. 16:16-18—isolated, but closely connected in a logical sequence—is very naturally explained as the momentary recollection of one who was reciting to an audience. It is not easily accounted for in any other way. When Lk., in concluding his account of the temptation of Jesus, omits to say in 4:13 that "angels min-

²² Tosefta, Megillah, 2.

²³ Mez, *Renaissance des Islam*, pp. 183 f.

istered to him," it is not because, disbelieving in angels, he wished to correct Mk. and Mt., but because the document which he was rendering did not happen to contain this sentence. As usual, he was faithful to his Aramaic source. It is evident that Luke refused, on principle, to include in his own Gospel any material not found in his own Semitic sources but merely in the Greek of Mk. or Mt. Hence, for example, his omission of Jesus' walking on the water; and this is only one illustration of many. Just such instances as these are common in the memory-versions mentioned above. The countless minor differences in wording, in the parallel passages of our Synoptists, are due to the same faithfulness and independence as that shown by Lk. in 4:13. This matter will be touched upon presently. It may be doubted whether any sane human being ever went through such extraordinary performances in incorporating and editing a written document as *both* Mt. and Lk. are by the ordinary hypothesis supposed to have gone through in dealing with their predecessor (Mk.).

The Gospel of Mk. differs decidedly from its fellows in that it seems to be an abridgment, a digest of material known to its author but utilized only in part. It deals in deeds rather than in discourses, though the nature of Jesus' teaching is well shown. The account of the Passion and of the days immediately preceding is given very fully. The conjecture may be offered that Mk. was a compendium designed chiefly for the Jews of the Dispersion and for whatever missionary work they could accomplish in the *interval*—prophesied in Zech. 14:2, Dan. 12:1, 7, and taken for granted in all four Gospels—between the capture and devastation of the city and the triumphant return of the Messiah; that is, during the *καίροι ἐθνῶν* of Lk. 21:24;²⁴ cf. also Rom. 11:25.

²⁴ *Composition and Date of Acts*, pp. 69 f.

It seems possible to date this Gospel exactly, in the year 40, on the ground of the very significant "sign," vs. 14, in the long discourse of ch. 13.²⁶ The immediately impending and exact (!) fulfilment of Dan.'s sign of the end, in the imperial order to set up the "horrible abomination," the image of the Gentile ruler, on the altar in the temple and to compel the Jews to worship it, *coming right upon the first advent of the Messiah*, was a coincidence such as might take place once in a millennium—or ten millenniums. Only the assassination of Caligula, at the beginning of the year 41, prevented—or merely delayed—the crisis. Mt. (24:15) could still expect a repetition of it; while Lk.'s source (21:20) falls back on the more indefinite O. T. prophecy. In the certainty that the "time, times, and a half" (Dan. 12:7) were now to begin, the brief Gospel was composed. It is not easy to imagine a booklet more perfectly fitted for the purpose here conjectured. Neither Mt. nor Jn. could approach it in this regard. Lk. was too inclusive, and also (like Mt.) offered occasion for unnecessary controversies. Mk. was well constructed, very clearly written, and presumably complete in its original form. It does not appear that it was written hastily; this certainly is true, however, of the Greek translation.

Mt., writing soon after, presumably had at his disposal both the Gospel of Mk. and its sources, as well as other important material. All this he arranged and edited with remarkable freedom. His work was "finished" to the last degree; some evidence of this will receive notice presently, and in the notes on the Greek text. It must have been a particularly fine specimen of literary Aramaic.

²⁶ Sometimes called, with flagrant misuse of a literary technical term, an "apocalypse"; whereas it is a purely human and unadorned (though deeply impressive) prediction of the future, based mainly on the prophecies, but also on a foresight of coming events which the disciples themselves could have shared.

Luke seems to have made thorough and excellent search for Semitic documents, perhaps during the two years of Paul's imprisonment at Cæsarea (Acts 24:27).²⁶ He found the sources which had been used (in somewhat different forms) by his predecessors, and other important documents as well, particularly the finely written Hebrew narrative of the Nativity and Infancy; the Aramaic genealogy of Jesus; the material, not found elsewhere, contained in the middle chapters of his Gospel (perhaps from a single document?); and an account of the Passion, Resurrection, and Ascension differing greatly from the other accounts. Some, at least, of this material was Judean; see the note on 17:22. Excepting the Hebrew document above mentioned, the language of *all* the sources incorporated by Lk. in his Gospel was Aramaic; and he himself translated them all, as the evidence suffices to show. The most of such documents must have disappeared from Palestine soon after Lk. wrote. Some of them perished in the devastation wrought by the Romans; others, doubtless, were destroyed by the Jews; very many must have been carried out of the land by the Christian fugitives. There was no way in which any of them could have been long preserved. But splendid use of this material had been made.

The work of the Fourth Evangelist seems to be distinctly a Jerusalem Gospel; written by one who was especially interested in that city and probably resided there. The events of the Galilean ministry of Jesus are for him more remote, and he would supplement the Galilean Gospels. The authority which he feels himself to possess is derived not merely from his claim to have been intimately associated with the "beloved disciple"; he speaks also for the metropolis. The teaching of Jesus was not given mainly to

²⁶ See *Composition and Date of Acts*, p. 68.

the people of provincial towns; the most profound and important discourses of the master, he shows, were those held in the holy city. Jesus would avoid publicity, but felt himself constrained to go up again and again (as it were, against his will) to the center of Jewish life and thought. He spoke there openly, to representative audiences of his own people, "the Jews." The leader Nicodemus conferred with him. Jn. supplements, and sometimes refashions, the Synoptic material from his own point of view. The incident of the cleansing of the temple (2:13 ff.) seemed to him out of place at the end of Jesus' ministry, but natural and necessary on the occasion of his first appearance there as a teacher. He probably knew Mk.'s Gospel, and Mt.'s as well; certainly he was acquainted with their Aramaic sources. It is evident that he felt that these writings told only a part of what needed to be told. Luke's Gospel he cannot have known. If this was written in or about the year 60,²⁷ his own was nearly contemporary, probably somewhat earlier. Like Mk. and Mt., he wrote primarily for Jews, not for Gentiles. The hearers whom he especially sought were the highly educated, the learned, of his people. The Gospel of Mt. was indeed elegant in its literary form, and it gave the indispensable connection with the Hebrew scriptures, but there were depths which it did not sound.

There is very strong reason to believe that the Fourth Gospel was carried out of Palestine by one of the Christian fugitives, to be translated and put in circulation at a later day.

The most potent cause of the disappearance of the Aramaic Gospels was not persecution, nor conflagration, nor the breaking off of local tradition. It was the new relative position occupied by the Greek-speaking branch of the

²⁷ *Composition and Date of Acts*, p. 68.

Christian church. Partly because of the calamities which came upon Palestine, but far more because of the surprising growth and spread of Christianity westward, the leadership soon passed over into Greek hands. The new sect gained its first recruits in Israel, indeed, and they were very numerous; but the great majority of the Jews grew more and more determined in their opposition. The leaders of the Jewish-Christian Church found it best to cut loose from their people, and to adopt for religious use the language of the Gentiles.

The evidence of translation is fairly uniform throughout the Four Gospels; no one of them could be singled out as less clearly a version than the others. On the other hand, no one of them is at present widely recognized as such. Excellent work has been done by expert scholars in pointing out Semitisms; but, as already shown, the necessary conclusion has not heretofore been drawn. History can show no finely constructed and learnedly finished literary work (and before us are four such works) composed in an awkward and helpless *parois*. Wellhausen, in his *Einleitung*, demonstrated admirably and sufficiently, though far from completely, the Aramaic origin of the Synoptic diction. Originally inclined to believe Mk. an Aramaic Gospel, he later abandoned this view; obviously because Mk.'s idiom is precisely that of Mt. and Lk., both of which he regarded as late compositions and originally Greek. In his *Evangelium Johannis* his treatment of the language of Jn., which he believed to be a very late work, is hasty, repeatedly inaccurate and misleading, and indeed thoroughly mistaken, as I once endeavored to show in some detail.²⁸

Burney in his *Aramaic Origin of the Fourth Gospel* showed,

²⁸ Namely in "The Aramaic Origin of the Gospel of John," *Harvard Theol. Review*, Vol. 16 (1923), pp. 321-324.

in a way to convince many, that certain features of the language point clearly to translation. He did not, however, convince himself, but left open the possibility of "thinking in Aramaic" while writing Greek (see p. 126 f.); for a reason like that which influenced Wellhausen. Another valuable treatise is Professor J. A. Montgomery's *Origin of the Gospel of St. John*, Philadelphia, 1923, written without knowledge of Burney's work, which appeared a few months earlier. See also his article, "Some Aramaisms in the Gospels and Acts," in the *Journal of Bib. Lit.*, Vol. 46, pp. 69-73. R. A. Aytoun, in the *Journal of Theol. Studies*, Vol. 18 (1917), pp. 274-288, gave an excellent demonstration of the fact (already shown at some length in my "Translations from the Original Aramaic Gospels") that the Nativity chapters in Lk. were composed in Hebrew, and that the hymns and oracles in these two chapters were in metric form. Others to be especially mentioned are Schulthess, *Das Problem der Sprache Jesus* (1917), T. H. Weir, *The Variants in the Gospel Reports* (1920),²⁹ and Gressmann, in the Commentaries of the Lietzmann series.

The most of the standard commentaries on the Synoptic Gospels now recognize the fact of translation, and even mistranslation, from Aramaic in some passages, and these not merely from the Q document (see e.g. Plummer on Lk. 5:17-26). How extensive such translations were; whether the translator was also the evangelist; and how much of the record underlying our Gospels was Semitic, are questions which have not hitherto been answered.

The Semitic colouring is of the same general character and extent in the Gospels as in the LXX. The very same arguments which are commonly employed to prove Lk., or Jn., a Hellenistic composition could be used with equal

²⁹ I have not myself seen the works of Weir and Schulthess, but know them only from reports.

effect to show that the LXX Book of Judges was written in the vernacular, not in translation-Greek. There are, however, several reasons why the Gospels are less readily recognized as translations than are the books of the Hebrew Bible. (1) The Aramaic order of words in the sentence is freer and more varied than is the case in Hebrew, where there is a uniform stiffness which renders the original especially recognizable. (2) Aramaic was a living language. The material of the Four Gospels is all contemporary; either very simple and straightforward narrative, or discourses which would be comprehensible to any educated man of the time. The idiom of the Hebrew books was in considerable part archaic, obscure, or highly poetic, and the resulting rendering very frequently such as no Greek author could possibly write of his own accord. The obvious mistranslations are legion. (3) The Hebrew text had already suffered very considerable corruption at the time when the versions were made, and the fact is apparent in the Greek. In the Gospels, on the contrary, there is very rarely reason to suspect even the slightest alteration of the Semitic text originally written.

With the exception of the first two chapters of Lk. and the 21st chapter of Jn. the Aramaic idiom is everywhere present in the Gospels, recognizable in a considerable proportion of the verses of any chapter. Often the Greek idiom corresponds, and therefore runs smoothly; but very often there is an ugly mixture. It makes no difference which evangelist is translating. Lk. 19:2, *Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος.* Why does Luke write this miserable Greek? Even *οὗτος αὐτός* is superfluous here, and the repetition of it is intolerable. He merely follows, word by word and exactly, the Aramaic (and Hebrew) idiom. Cf. Judg. 17:7, *Καὶ ἐγενήθη νεανίας ἐκ Βηθλέεμ δήμου Ἰούδα, καὶ αὐτὸς Λευΐτης καὶ αὐτὸς*

παράκει ἐκεῖ. In Lk. 12:15 occurs the saying of Jesus: "For not even when a man has abundance is his life derived from his possessions." Was not Luke capable of saying this in intelligible language? He does not do so, but instead reproduces the words and order of his source. In place of clear and classical Aramaic we have muddy Greek. The rather long verse 5:17 presents a hideous appearance throughout. But the writer was not ignorant, nor trying to deceive his readers into the belief that he was using original Semitic sources. He simply gives the usual exact facsimile of his Aramaic, not differing by a single word, from the beginning of the verse to the end.³⁰ Fortunately Theophilus, and every educated man of the time who saw the Gospel, knew that he was translating. This demonstration could be continued at great length, if it were necessary.

Every one of the countless curious Greek phrases which have to be apologized for ("schützen" is a term frequently used by the German grammarians of the N. T.) mirrors classical Semitic usage; to this statement there is no exception whatever. It would not be easy to find a specifically *Greek* (not also Semitic) idiom anywhere in the Four Gospels. Of course these facts cannot be recognized by those who are not well acquainted with Semitics, nor are they always seen by those who are.

Language is elastic, and its possible forms are incalculable. Turns of phrase known to be characteristic of Hebrew or Aramaic, now and then turn up in Greek authors, or, as stray vulgarisms, are raked out from remote places. From time to time, collections of such sporadic usage have been made, very useful for linguistic study; but sometimes it has been too hastily assumed that these rakings have some bearing on the question of the language, or languages, in

³⁰ For the *καὶ ἐγέμερο*, see the *Harvard Theol. Review* (as above), pp. 335-337.

which the Gospels were composed. The idioms thus "rescued," however, are still as frequent in Semitic writings as they were before, and the main question, *Are the Gospels translations?*, is not touched at all. Competence to express an opinion on the evidence of translation depends on the degree of acquaintance with *both* of the languages concerned, and especially with the one from which the supposed version was made. This would always be said in the case of a possible rendering from French or Russian or Spanish, and there is no obvious reason why the Semitic languages should be excepted from the rule. The opinion of one who knows little or nothing of French or Russian or Spanish in the case above supposed would be pronounced quite worthless.

Recognition of translation-Greek has always made its way very slowly. It has taken, and is taking, a long time to gain general appreciation of the fact that certain Jewish writings, now existing only in Greek or in renderings from the Greek, were originally Hebrew or Aramaic. It has been said over and over again, by the ablest scholars and in the standard text-books, that 1 Maccabees, 1 Esdras, Tobit, Judith, Enoch, Baruch, Epistle of Jeremiah, Additions to Daniel, and still others, were "unquestionably" composed in Greek. The number of those who hold the contrary view has rapidly increased in recent years, chiefly because closer study from the Semitic side has gradually brought forth convincing evidence; possibly also because, in the case of these "apocryphal" books, few care greatly what the original language was. It must be said that Semitic scholars also have been slow to see the truth (supposing a "Jewish-Greek" jargon in all such cases); and furthermore, that demonstration is usually a difficult process, especially in brief compositions. In any writing extending over more than two or three pages, mistranslation of some sort is

practically certain to occur; and where such slips can be seen and clearly shown (a very precarious matter), the fact of translation is likely to be accepted.

The probability of occasional errors of rendering in the Gospels has been widely recognized. Many of the scholars who have postulated Semitic sources have made suggestions of such mistranslation, as will be seen in the Notes in this volume. In the supposed certainty, however, that the evangelists composed in Greek, few if any of these suggestions have received general approval.

The enormous difficulties in the path of a translator of unpointed Semitic texts can hardly be realized by one who has not actually undertaken the task. The script is not only continuous and without any indication of clauses and sentences, but also contains not a few characters which are ambiguous unless they are very carefully written. Two of them, *daleth* and *resh*, are absolutely identical. The fact of the triliteral root makes it possible for a given word of three or four letters, always unvocalized, to be noun (or various nouns), adjective, adverb, or verb active or passive; and not infrequently the immediate context permits more than one interpretation. To give a single typical example: In Mk. 10:12 the same Aramaic could be read *pāt'rā l' gabrah*, "divorcing her husband," or *p'firā l' gabrah*, "divorced by her husband." The translator naturally chose the active voice, which had just been used; but the passive agrees with the Mosaic law, *with Lk. 16:18*, and with the emphatic statement of Josephus, *Antt.* XV, 7, 10. There are many similar instances. The only cause for wonder is the general accuracy and skill of the translators in both O. T. and (especially) N. T., in spite of all the snares and traps, with difficulties now and then insurmountable.

The suggestions of mistranslation which are offered in this volume are, with very few exceptions, made concern-

ing passages which commentators on the Gospels have found troublesome, obscure, or even meaningless. Usually the solution of the difficulty is evident as soon as the Semitic equivalent of the Greek is conjectured. The great majority of the supposed errors of rendering touch only minor matters; yet even a small and relatively unimportant slip tells its own plain story. It probably is unnecessary to say that no Christian doctrine is affected by any proposed emendation. The picture of Jesus, indeed, is rectified at two points. Our Greek text attributes to him several outbursts of "anger" of which there is no apparent explanation—except from the Aramaic side, where the cause of the false rendering is immediately and certainly seen. See the notes on Mk. 3:5 and Jn. 11:33. Again, in Lk. 16:8 f., the one and only place in the Four Gospels where Jesus seems to compromise, forsaking his high standard and descending to a lower plane, the inevitable but very distressing mistake in the Greek version is obvious.

There is no extensive corruption or misunderstanding to be found. The error is usually in single words or letters, or in a wrong punctuation. In a few cases there seems to be plain evidence of very slight accidental alteration of the original Aramaic. The numerical proportion of mistranslated passages (about 250) is what would be expected from acquaintance with the LXX and from the character of the material of the Gospels. The proportion of mistranslations in Mk. is almost exactly the same as in Lk.; Mt.'s is smaller, Jn.'s considerably greater.

Some passages in the Greek, where the textual tradition is unimpeachable, yield no acceptable sense. Could a translator be content to let such sentences stand? The question is answered by the whole history of translation, modern as well as ancient. Eminent scholars of our own day sometimes render with desperate faithfulness a text in which the

words seem assured while the meaning is "sadly to seek." A very able translation of the Epic of Gilgamesh presents in line 31 the rendering, "Another axe seemed his visage." Apparently an impossible reading, though "grinding the face of the poor" might seem to give it countenance. An Old Babylonian Divination Text, in the Publications of the University of California, has this: "If a man arrange his cranium like a date-palm and he is thin at his leg, disaster will happen to the man." The translator apologizes handsomely for this, in a footnote; but the Alexandrine and Palestinian translators were not allowed footnotes or comments.

The following plainly unacceptable readings, due to mis-translation (which often is merely *too literal* translation), are from the Greek of the Gospels.

Unless they wash their hands with the fist, they eat not. Mk. 7:3.

Very early in the morning, after the sun had risen. Mk. 16:2.

Be perfect, even as your Father in heaven is perfect. Mt. 5:48.

There met him a man from the city; for a long time he had worn no clothes, and abode not in any house, but in the tombs. Lk. 8:27.

An uninhabited place, namely the city Bethsaida. Lk. 9:10, 12.

Every man enters violently into the kingdom of heaven. Lk. 16:16.

Henceforth you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man. Jn. 1:51.

Hosanna to the son of David. Mt. 21:9.

Behold, your house is left to you. Mt. 23:38, Lk. 13:35.

Out of his belly shall flow rivers of living water. Jn. 7:38.

They wished to receive Jesus into the boat (but did not thus receive him?). Jn. 6:21.

It was the day of the Preparation, and the sabbath began to dawn. Lk. 23:54.

Late on the sabbath, at the dawning of the first day of the week. Mt. 28:1.

If it were not so, would I have told you? etc. Jn. 14:2.

What has happened, that you will reveal yourself to us and not to the world? Jn. 14:22.

I neither know, nor understand, what you are saying. Mk. 14:68.

You have no need that any one should ask you. Jn. 16:30.

Touch me not, for I have not yet ascended to the Father. Jn. 20:17.

The master of that servant will cut him in two, and appoint him his portion with the unfaithful. Mt. 24:51, Lk. 12:46. (Slight corruption of the original Aramaic text.)

Every one shall be salted with fire. Mk. 9:49.

No man, when he has lighted a lamp, puts it in a cellar. Lk. 11:33.

He who came down from heaven, the Son of Man, who is in heaven. Jn. 3:13. (Said by the Son of Man himself, to Nicodemus.)

This *was* he of whom I said, etc., although Jesus was still living. Jn. 1:15.

Salute no man on the way. Lk. 10:4.

His master commended the unfaithful steward, because he had acted shrewdly (in continuing to defraud his master for his own advantage). Lk. 16:8.

And I say to you, gain friends by means of money, so that when it is gone they may receive you into heaven. Lk. 16:9.

Of these specimens of mere nonsense, or of incredible utterance, Lk. has the largest number, with Jn. a close second. In point of quality, Mt. comes off best. Other

examples, equally striking, could be given. In all these cases the reason for the mistake in translation—usually a very good reason—can be plainly seen.

Each of the four translators has his own habits of rendering, which form an interesting study, but cannot be described here. The native tongue of each of them, as has been said, was Greek. They all were masters of Aramaic; and yet Mk. could be led astray, in 7:3, by the unusual position of an adverb. His translation is evidently somewhat hasty, occasionally rough and disjointed, as though a first draft which was not revised. Greek Mt. is a prince among Biblical translators, and his work is uniformly admirable. Probably no scholar of his time, holding to the principles then recognized as essential, could have produced a finer result, worthy of its original. Luke, who easily surpassed the others in his collection, arrangement, and scholarly treatment of the available material, is the one whose work is most readily recognized as a translation. His manner of rendering is meticulously faithful, and the result is very often a painfully literal phraseology. He shows remarkable skill and ingenuity in fitting the Greek to the Semitic original. His lack of acquaintance with usage peculiar to *Palestinian* Hebrew and Aramaic is very striking and instructive. The translator of the Fourth Gospel had the most difficult task. He probably was remote in place from the home of the Gospel, and certainly remote in time from the date of its composition; yet it is not in these circumstances that the main difficulty lay. The close, sometimes obscure, reasoning of its author, who deals not only in theological subtleties but also in verbal conceits, would make trouble for any translator. The Aramaic text, moreover, contained a few slight but troublesome faults. Nevertheless Jn. wrote his Greek with more freedom than Mk. or Lk., and his work is a masterpiece.

In general, each of the two translators Mt. and Lk. adopts the Greek wording of his predecessor, or predecessors, *wherever a faithful use of his source permits him to do so*. The reasons for this proceeding are obvious. On the other hand, probably no ancient translator (not even Aquila) ever followed at all times a rigid rule.

An important subject, which can hardly be left untouched even in this brief survey, is that of the quotations in the Gospels.

It was then, as both earlier and later, the rule to quote freely and for substance, without necessity of reproducing the precise words. The reliance was on memory, and on the acquaintance of the hearers or readers with the passage cited; and clauses or sentences from very diverse contexts could be combined. So, in the O. T., 2 Chron. 36:21, from Jer. 25:11 and Lev. 26:34 f.; Jer. 26:18, from Mic. 3:12. So also in the earliest post-Apostolic writings; see especially Swete, *Introd. to the O. T. in Greek*, pp. 408, 412. Throughout the Four Gospels the quotations from the O. T. were usually given in Hebrew from memory, and not always in the original form of words. This freedom is especially noticeable in Mt. and Jn.³¹ In Mt. 27:9 f. we see a free combination, in Hebrew, of Zech. 11:13 with Jer. 18:1 f., 32:6-9. Mt. 21:5 combines Is. 62:11 with Zech. 9:9; and in 21:9 the passages brought together in a single quotation are Ps. 20:7, 10 and 118:25 f. In the Fourth Gospel, 12:15, the six verse-members of Zech. 9:9 are reduced to three and freely refashioned; and in 12:40 the passage Is. 6:10 is given a new form to suit the present context. These two Gospels, the First and Fourth, are conspicuous for their literary form and finish; and it is a very significant fact, by no means to be overlooked, that in the five passages just mentioned,

³¹ See the notes on Mt. 1:23 and Jn. 19:37.

three from Mt. and two from Jn., quoted from poetical books of the Old Testament, the reconstructed Hebrew text attested by the Greek is in strict and quite unmistakable metric form.

Since Mt. attaches especial importance to the quotations from sacred scripture, and gives them in greater number, and in more extended form, than the other evangelists, it is to be observed that not only in the cases named above, but also in numerous other passages, the original text is freely abridged or rearranged; and furthermore, that in all such cases the new text is perfectly metric. Examples are 2:6, four metric lines; 2:18, four lines; 4:15 f., seven lines; 12:18-21, a notably free reproduction, ten lines; 26:31, the command of Zech. 13:7 made over into a prediction, whereupon the metre could be saved only by the addition of the noun "fold":

akkeh eth hā-rō' eb we-naphōšū šōn ha-'ēder.

This is as good an example of Mt.'s attention to literary finish in even minor detail as could be desired, for the added word is necessary only to the metre, not at all to the sense; see Mk. 14:27.

Where the citation was merely for substance, and in a form of words widely different from the original, the Aramaic would naturally be used. Thus obviously (from the context) in Mt. 11:5, Lk. 7:22, from Is. 61:1; so also Mt. 26:15, from Zech. 11:12. The combination of Dan. 7:13 (Aramaic) with Ps. 110:1, seen in Mt. 26:64, Mk. 14:62, Lk. 22:69, is reproduced freely, not given as a quotation; and this is also true of the allusion to Dan. 7:13 in Mt. 24:30 and parallels. Lk. 12:53, from Mic. 7:6, contained no word of the Hebrew text, but was in Aramaic; while on the contrary Mt. 10:35 f., from the same passage, adds a clause in

direct quotation, and apparently gives the whole in three metric lines.

Two passages are expressly cited as Hebrew scripture, but with a degree of freedom which quite excludes the use of the original language. The prescription of levirate marriage, derived from Deut. 25:5 and Gen. 38:8, is given in Mk. 12:19, Lk. 20:28, in a form of words which certainly is Aramaic rather than Hebrew. The briefer Greek text of Mt. (22:24), on the contrary, shows such close agreement with the original as to render it probable that here, again, this evangelist preferred the Hebrew tongue. In the other passage, Jn. 7:38, from Ps. 46:5 f., the quotation was demonstrably in Aramaic. The Greek contains a curious mistranslation, which the underlying Aramaic perfectly explains.

In the account of the crucifixion, several incidents mark the fulfilment of scripture, but without quotation; thus the allusions to Ps. 69:22, and especially those to Ps. 22:8, 9, 19. Mt. 27:43, indeed, reproduces 22:9 verbally, and therefore presumably in the original language; and Jn. 19:24 formally cites 22:19, certainly in Hebrew. The manner of the use of Ps. 22:2 in Mk. 15:34 and Mt. 27:46 is very remarkable. The opening words, *Ēlī, Flī* (certainly the original reading in both Gospels), suggest direct quotation; but the noun is Aramaic as well as Hebrew, and the following words make it plain that the cry was not a quotation but a reminiscence. In the text of Mk. the opening words were changed, at a very early date, to the usual (*and unequivocal*) Aramaic form.

A highly interesting problem is offered by Mt. 23:34 f. and Lk. 11:49-51. Here is a quotation from a lost book, evidently well known to the Jewish people. Doubtless both evangelists quoted from memory. The language to which our Greek testifies is Aramaic; note in both Gospels 'εξ

aṡṡān, "some of them," as the direct object of the verb. More than this, the form of the quotation in Mt. seems to show that the original was couched in the poetic form of high style. It is only necessary to compare the Syriac version in the Lewis Gospel in order to see how perfectly the Greek reproduces ten metric lines of Aramaic. In Lk., on the contrary, the metric form is not preserved throughout. In either Gospel, Jesus is represented as quoting a well-known passage.

This is not the only instance of Aramaic verse in the Gospels. The couplet in Mt. 11:17, Lk. 7:32, evidently a popular saying, is an example:

Hōlēlnā l'kōn w'lā raqqedrōn,
*Ailēlnā l'kōn w'lā aspedrōn.*³²

The pendant which Lk. 20:18 attaches to the quotation from Ps. 118:22 ("The stone which the builders rejected," etc.):

Everyone who falls on that stone will be shattered;
 If it falls on a man, it will grind him to dust!
 sounds like a popular comment on a favorite passage in this "Messianic" psalm. If the original was in fact a metric couplet, it certainly was Aramaic verse, not Hebrew.

The quotations of sacred scripture were variously made by the evangelists, as has always been evident. It is also true that they were variously treated by the Greek translators. In what form might they be expected to appear in a Greek Gospel? Should attention be given (if it could be given) to the original Hebrew? Was it desirable to conform to the LXX—at the risk of falsifying the record? Or

³² The assonance in the Syr. versions of Mt., *lā raqqedrōn*, "you did not dance," *lā arqedrōn*, "you did not lament," is too good to be the sole property of a secondary translation; and the popular couplet certainly may have contained the latter word, though we happen to know of it as Syrian but not as Palestinian.

should the text presented by the evangelist be simply reproduced? The last-named course would be the one most likely, not merely because it was the easiest.

In the Gospel of Mk. the formal citations or verbal quotations of scripture, less than thirty in number, generally show little variation from the Massoretic text. The Greek translator seems to have rendered faithfully the text which lay before him. It is not easy to say to what extent his version was influenced by the Greek of the LXX. In many passages the precise verbal form was a matter of course, admitting of no variation. In others, widely familiar, the rendering was quite probably aided by the translator's memory; also, for any bilingual scholar of that day many Hebrew words and phrases had their standing Greek equivalents, mainly provided by the Greek Bible. It seems clear, however, from the amount of unnecessary variation in this Gospel,³³ that there was no conscious attention to the LXX.

The procedure of the translator of Mt., a most able interpreter, is easily recognized. He had before him, (or else in perfect memory) the Greek Mk. It does not appear, nor is it likely, that he consulted anything else. In the narratives and discourses which he was rendering, he evidently felt free to adopt the translation of his predecessor wherever it corresponded to his own text. Not so, however, in the quotations. The use of scripture by Jesus and his companions was not to be tampered with, and here he pays no attention to Mk. Memory of the LXX may have influenced his rendering in some cases, though there is clear evidence of this in only one passage (21:16); while in general it is certain that he simply made his own faithful translation without the least regard to the Greek Bible.

In the case of the Third Gospel it does not seem possible

³³ See the list in Swete's *Gospel of St. Mark* (1920), pp. lxxviii f.

to describe exactly the proceeding of the translator (Luke). He had at hand the Greek of Mk. and Mt., and made extensive use of both, especially the former. Certainly for him, and doubtless for all the Greek-speaking followers of Jesus in his day, these two Gospels possessed an authority which could not be disregarded. On the other hand, Luke is the model of a faithful translator, and in any case where the Semitic text before him plainly diverged from that of his predecessors we should expect him to diverge accordingly. A clear example of the sort is 20:28. Again, Luke's extraordinary attention to the LXX in Acts, where he follows it throughout, would seem to make certain some use of it in the Gospel; and undoubtedly it is used, though it is hard to say to just what extent. The quotation in 4:18—a remarkable instance—seems to be given from memory, from the Greek Bible. In 4:8 and 7:27 Luke follows Mt. as his authority, against both Heb. and LXX. In 3:4 he follows Mt. and Mk. in the portion of Is. 40:3 ff. which they quote; and then continues the quotation, but with notable variation from the LXX. In 13:27 he follows neither Mt. nor LXX, but obviously translates the Hebrew before him (Ps. 6:9), as the easiest course; and this he naturally does also in 22:37. In such a passage as 20:42 f. it is useless to conjecture whether he follows Mk. (the better text), or LXX, or renders the Heb. word of the original.

The Fourth Gospel contains few quotations, and some of these are treated with remarkable freedom by the author (see above). In such cases it is obvious that the refashioned Hebrew is rendered exactly by the Greek translator. The most important examples are 12:15 (three metric lines) and 13:18. Influence of the LXX is plainly to be seen in 12:38 and 40.

There are two very striking instances of a translator's

mistake in regard to a quotation from, or direct allusion to, the Hebrew scriptures. Greek Mk., after rendering one quotation in 9:48, thought that another followed in the first clause of 49; and accordingly transformed the domestic truth (Aramaic), "Whatever would spoil, is salted," into the supposedly Hebrew oracle (identical in verbal form), "Every one shall be salted with fire." Luke, in 21:25, failed to recognize the rather extensive verbal allusion to Is. 17:12 f.; and, instead of the uproar of the world-powers in their death struggle, saw in his text the "perplexity" of nations at the roaring of the sea!

An important by-product of the Gospel quotations is the contamination of certain manuscripts of the LXX. This was in every way natural. The Christians took possession of the Greek Bible as their own Old Testament, and its text was copied, century after century, by Christian scribes. The readings of the sacred text handed down from the apostles, and especially, reported from Jesus himself, were felt to have such high authority that they might supplant the traditional readings of the LXX. Among the mss. thus contaminated Cod. A (notorious for similar revision) is the one mainly affected. Its chief companions among the uncials included in Swete's apparatus are Q and F. The following partial list will serve to illustrate. Readings in AF derived from the Gospels include Ex. 21:16; Deut. 6:5; 8:3; 24:14. In AQ: Is. 7:14; 8:23; 29:13; Hos. 6:6; Zech. 13:7. Also, from A alone: Deut. 6:13; Is. 9:1, 2; 40:4; Hos. 10:8; Mic. 5:1; Zech. 13:7. Even Cod. B is thus contaminated (a very rare thing) in Ps. 69(68):10. The most remarkable example, however, of this occasional Christian rectification of the LXX is to be seen in the insertion of a strange name in the list of the descendants of Shem, because of its occurrence in the genealogy of Jesus given by Luke. As is explained in the note on Lk. 3:36, the name "Cainan" is the

result of the attempt by a copyist or editor to rectify the corrupt form of what originally had been a gentile adjective. Since the name was unmistakably there, and given on high authority, the Christian interpolation was made, in the text of Cod. A and its fellows, in Gen. 10 and 11, and in 1 Chr. 1. It is significant that Cod. B (wanting in the greater part of Genesis) does *not* contain the interpolation in 1 Chr.

Though the original Gospels disappeared from Palestine in the year 70 or soon after, Semitic gospels derived from the Greek were current, and possibly numerous, at a later day. Certain Jewish-Christian sects in the first centuries are known to have employed retroversions into Aramaic. Such were the "Gospel according to the Hebrews," and the "Ebionite Gospel," mentioned by a number of the earliest church fathers. Epiphanius and Jerome, especially, display great interest in these gospels, and Jerome tells us that he translated one of them into Greek and Latin. From the time of Eusebius onward, the opinion was quite generally held that the "Gospel according to the Hebrews" was the original of Matthew's Gospel. These translations would probably be found nearly worthless for critical purposes, if we had their text to compare. There is very good reason to believe that an especially able and complete (also occasionally expanded) retroversion into Aramaic, an "original" gospel very widely celebrated in its time (early second century?) and therefore translated into Greek with constant employment (from memory?) of the wording of the standard Greek text of that day, was the origin of our Codex Bezae and the "Western" text.³⁴

At the present day, at least, satisfactory retroversion of the Gospels into the original languages is of course quite

³⁴ I hope to present the evidence for this conclusion, which I have long held and expressed, in a future publication.

impossible, and attempts to perform the feat *in extenso* are not likely to be useful. In great measure, indeed, the precise wording of the Aramaic or Hebrew is unmistakable, thanks to the unfailing faithfulness of the Greek translators. Very often, however, there is no way of determining which of two or more synonyms was employed; and in many passages, in which knowledge of Syriac, or of the *later* Jewish Aramaic, would make easy a rendering of our Greek into some variety of idiomatic Aramaic, we cannot know what words the Palestinian dialect of the first century would have used. The Old Syriac (Lewis) Gospels can occasionally give a suggestion here, for there is evidence that they were translated by Palestinian Christians who had migrated, or fled, to the neighbourhood of Antioch. Very many traces of their native dialect appear in the Syriac; which, however, rarely has any great value for critical purposes.

The sketch of Gospel origins attempted in the preceding pages rests mainly on the results gained by New Testament scholars through long-continued research in historical, literary, and textual criticism. It has also been made possible by the new material brought to light in the Semitic field in recent years. Two things, especially, have held back recognition of the truth: first, the widespread unfamiliarity with the Aramaic language and its history; and second, the failure of modern scholars to interpret rightly the Hebrew Prophets (especially the Second Isaiah) and the Psalms, and to realize that the Jews of the first century *believed* the Old Testament scriptures and took them at their face value. When, for example, it can be said—and very recently it has been repeated with emphasis³⁵—that Lk.

³⁵ J. M. Creed, *The Gospel according to St. Luke* (1930), p. xxii.

21:20, "When you see Jerusalem surrounded by armies," etc., shows that its author wrote after the year 70, it is time to enter a strong protest. Every Jew knew that *the beginning of the end* was to be the capture and devastation of the city by Gentile armies. This could have been learned unmistakably from Daniel, even if Zech. 14:2 had not said it in so many words! And again, the prophecies permitted no doubt as to the fact, stated clearly and repeatedly in all four Gospels, that the Messianic message was first of all for the Jews, and eventually *through them* for the Gentiles; that which actually took place. The Gospels gave the Hebrew people, both their common folk and their learned men, the opportunity which was theirs by right.

The evidence of the Palestinian-Aramaic origin of the Gospels does not rest solely on the linguistic argument, though the constant and unbroken presence of the Aramaic idiom, necessarily unseen by those who are not familiar with it, is in itself conclusive. The case cannot be made to rest on these or those mistranslations; even the least certain of them given some support by the great array.³⁶ That which most of all has been needed is a coherent whole, a consistent theory of the Synoptic writings and of the origin of the Fourth Gospel, such as is here presented in brief outline; and a complete translation showing clearly the result.

There is however no possibility of speaking, at present, of "*compelling*" proof! Every difficulty in the Gospels has been "*explained*" again and again, and what has once satisfied may continue to satisfy. Every advocate of an original Semitic text of these wonderful records knows what

³⁶ As I said more than twenty years ago, in my *Translations made from the Original Semitic Gospels*, p. 283, "The need of caution is greater here than anywhere else. The more experience one has in this field, the more plainly he sees the constant danger of blundering."

a barrier is before him. The Greek is here; and his postulated original is gone, forever. He is inclined to say to himself that the only evidence that could make any impression on his colleagues of the Greek persuasion would be the resurrection of one of the Aramaic or Hebrew texts, say in Egypt. But on second thought he will add, doubtfully: "If they hear not my reconstructed text, neither will they be persuaded if one rise from the dead." He feels that through his suggested emendations certain difficulties are removed; but it is easy to say, and to believe, that they are cast out by Beelzebub.

A writer in a theological review has recently objected: "If this theory of Aramaic originals for considerable parts of the New Testament were to be admitted, the Greek text would lose its place as the ultimate authority." There is however (as the writer quoted would be the first to insist) an authority behind the Greek, and behind the Aramaic or Hebrew, which is quite untouched by any conjectures or conclusions as to the literary history of these records. It might conceivably have been the divine purpose that in the latter days men in various parts of the world should pay attention not only to Greek, the language of the early Gentile church, but also to Aramaic, the language of Jesus and his disciples. It would seem, after all, to be a question of fact rather than of dogma.

The translation, with its brief commentary, is offered as an attempt, a partial solution, not at all as the final result. No one could possibly feel more keenly than its author the uncertainty of some renderings that are adopted, and of some conjectures that are presented in the notes. Mistakes, and unwarranted conclusions, will no doubt be pointed out; though the work has not been hasty, but extended over many years. The task, as all know, but perhaps few realize fully, is one of singular difficulty.

The main fact of translated Gospels is, however, quite certain, and so also is the early date of the four great monuments of Christian truth. Later research will improve the demonstration which here is incomplete.

Notes on the
New Readings

The Gospel of Matthew

1:1. In the Four Gospels and the first half of Acts, *χριστός* is never a proper name. Nevertheless, *Ἰησοῦς χριστός* cannot be called an incorrect rendering of *Yēshū' m'shichā*; for in the translations from Aramaic into Greek, where a proper name is either immediately preceded or followed by a title, the latter commonly has no article (more than twenty examples from Biblical Aramaic). A fuller discussion of this matter is reserved for another place.

1:1-17. The genealogical table is printed in italics in order to emphasize the fact that it was not compiled by the author of the Gospel, who indeed had to harmonize it with his own representation of the birth of Jesus. The translator of the Gospel made his own transliteration of the names from the Semitic text before him; notice especially the Greek forms of Boaz and Rahab in vs. 5.

1:8. The omission of the three names, Ahaziah, Joash, Amaziah, was originally in a *Semitic* list, and the result of an easy accident of transcription; see 2 Chr. 22:6!

1:11. The accidental omission of Jehoiakim had taken place, obviously, in the Semitic text, where the two names resemble each other very closely.

1:16. What I have conjectured as the original form of this verse existed not only in the Aramaic but also in the Greek translation. The latter was very soon altered, for harmonistic reasons, in two quite independent ways: (1) The Greek text rendered by the Old Syr. (Sinaitic) version made a curiously ineffectual attempt to bridge the gap between the genealogy and the story of the virgin birth. This text was subsequently improved upon in the recension represented by the Ferrar mss. (2) Independent of these, and much better, is the simple alteration which appears in our standard Greek.

It is evident that the author of the Gospel himself retained the *hōlōd*, *'ōlōd* (*ἐγγέννηεν*) in the last clause of vs. 16, without taking upon himself

to explain by what divine arrangement the Davidic lineage was made to comport (as certainly in his view it did comport) with the virgin birth. Otherwise he surely would not have introduced the "son of David" (said by the angel of the Lord!) in vs. 20, nor the unnecessary pronouns referring to Joseph (attested by the Old Syriac) in vss. 21 and 25.

1:18. The name "Jesus" is secondary here, as the textual evidence shows.

1:21. See note on vs. 16, at the end. The play on words (at least) in this verse must have been in "the holy tongue," Hebrew, not Aramaic.

1:23. "Virgin" was not only the most natural interpretation of Heb. *'almāh* in this passage with its impressive announcement of a "sign"; it was the usual interpretation, as the LXX shows. I shall show, in another place, that all the O.T. quotations in Mt. (as in the other gospels) were in Hebrew; and that Mt.'s translator rendered his Hebrew faithfully, without regard either to the Greek of Mk. or (with one clear exception, 21:16) to the LXX.

1:25. See note on vs. 16, at the end.

2:7. The *τότε*, which Mt. employs some ninety times, renders Aram. *ḥdain*, "then, thereupon," used constantly in the Jewish Aram. of the Biblical period in carrying on a narrative. The other gospel translators wisely rendered it with various conjunctions and adverbs.

2:23. "He shall be called 'Branch,'" *nāṣer yithq'rē*, referring especially to Is. 11:1. Since the residence in Nazareth is expressly declared to fulfil this prophecy, it was quite inevitable that the eye of the reader should see a double *yōd*, making the first word *nāṣ'rāi*, "Nazarene." Very probably this change had been made by a copyist before the Aram. text came into the hands of the translator. The name "Nazareth" will be discussed elsewhere.

3:11. *Sh'qal* commonly means "carry, take up," etc.; but it also means "take off" (a garment), and so it should have been rendered here. It is the same menial act described in other words in Mk. 1:7, Lk. 3:16.

3:16. The Greek mistranslates. The Aramaic was: *wē-īṣṭabba' Yēshū', ū-mechdā dē s'leq mimmayā wē-hā sh'maiyā*, etc. The translator was misled (as in some other passages) by the redundant "and" (in *wē-hā*).

4:1. "Was led up" is too literal. The verb was *ist'leq*, "was taken away" (though literally, "was taken up"); cf. note on John 12:32-34.

5:18. *Āmēn*, in the Gospels, is invariably the adverb (Heb. adjective used adverbially), "verily," often correctly rendered by ἀληθῶς.

5:19. "One of the least," not, "one of these least"; cf. 10:42, and see Dalman, *Gramm. des jüd.-paläst. Aramäisch* (1905), pp. 113 f., on this peculiar use of the demonstrative pronoun.

5:22. The fact that the two Semitic words are merely transliterated shows plainly that the translator preferred not to commit himself as to their

exact meaning—and no wonder. Neither word is native Aramaic; each is used in a special sense; and the judgment pronounced is severe. We have here two Hebrew participles, taken over into the popular speech as substantives (the use of the *participle* especially common for such words as these). *Mōreh* is "persistent rebel" (against God), "apostate"; e.g. Jer. 5:23, Ps. 78:8, and cf. especially Deut. 21:18, 20. As there is no corresponding Aramaic, the word is taken over unchanged, not treated as Aramaic. (It has often been regarded as Greek; but something more definite than the Greek adjective is plainly indispensable here!) The participle *rāq* does not happen to occur in the O.T., though the adjective *rāq* is familiar: "worthless" (ethically), Judg. 9:4, 11:3, 2 Chr. 13:7. Aram. has the same verb; consequently the borrowed word is treated as Aramaic, receiving the determinative ending in the vocative, *rāqā*.

5:37. The Greek follows the Aram. exactly, word by word, but the result is mistranslation; the second occurrence of the "yea" or "nay" is in each case the predicate. James 5:12 has it right.

5:39. "Evil" is a misleading (too general) rendering of *bīshā*.

5:40. The terms denoting the two garments are ambiguous; Lk. 6:29 has the correct rendering. The former term, certainly *kissūn*, denoted originally an undergarment; but in the later time was much used for the elaborate, often ornamented, outer garment, robe of office, and the like; and that was its meaning here. The second term (rendered in any case *ad sensum*) may well have been *pildēs*, which means either "linen shirt" (Targ. Judg. 14:12 f.) or "mantle" (2 Chr. 9:24, rendering *s'lamōth*).

5:46. In *this* passage, *ἔχετε* is not the right rendering of *ishai l'kōn* (lit., "is to you"). In 6:1, which may have influenced the translation here, the case is different. The ambiguous noun was doubtless *ṭibū*, the same which is otherwise rendered in Lk. 6:32 f.

5:48. "Be therefore *perfect*," etc., would be mere nonsense, even if it were not wholly unprepared for in this context. Nothing here leads up to the idea of perfection—to say nothing of equalling the perfection of God himself! In this paragraph, vss. 43–47, the disciples are taught that they must show kindness *to all men*; just as their heavenly Father makes no exception. The explanation of the false rendering lies, very obviously, in the fact that the form of *g'mar* (certainly used here) was active, not passive, in signification. *H'wō gām'rīn* (or, *g'mīrīn*) meant "be all-including," making no exception in your kindness. (On *g'mīr* in the active sense, see e.g. *Shabb.* 63a: "When I was eighteen years of age, I had completed [*g'mīr nā*] the whole Talmud"; *Chag.* 3a: *h'wō g'mīrē hilkāshā*, "they learned all the halachoth.")

6:6, 18. In each of these verses, the *first* τῷ is a mistranslation; it represents *dī*, lit., "that which is in private."

6:12. "Debt" is the original meaning of the Aram. word; but "sin" is at least equally common, and the only correct rendering here. Luke (11:4) cautiously divides the translation with Mt. (Moreover, Lk.'s τὸν ἐπιούσιον seems to have been interpolated from Mt.)

6:13. The six passages, Mt. 6:13, Lk. 11:4; Mt. 26:41, Mk. 14:38, Lk. 22:40, 46, illustrate a popular idiom of Palestinian Aramaic which, as far as I am aware, has not been found elsewhere. The verb is 'al, "go in"; in the account of Gethsemane the simple (*pe' al*) stem is used; in the Lord's Prayer it is the causative stem, the *af' il*; and in neither case does the Greek yield a plausible sense. The root-meaning required in these passages is "fail, succumb, yield"; thus interpreted, they come to their rights. It may be fruitless to conjecture, from which of the ordinary uses of the verb this meaning was derived (from the "going under" of the setting sun; from "entering" a trap or snare; or from some other idiom?); but the fact seems clear. The corresponding Heb. verb, *bō*, appears in an idiom somewhat like this in 1 Sam. 25:26, where David has been kept from incurring the guilt of innocent blood, and the Greek has: τοῦ μὴ ἐλθεῖν εἰς αἷμα ἁθῶνον. 6:18. See note on vs. 6.

6:22 f. "Single" is *p'shūt* (lit., "simple"), "clear, sound"; "evil" is (as usual) *bīsh*, "diseased."

The same word, *h'shōk*, is either noun, "darkness," or adjective, "dark." See also Lk. 11:35.

8:9. Lk. 7:8 certainly has the original reading; but the sense, both there and here, is wrong. Aram. *sym* was naturally supposed to be *sīm*, the very common form of the passive participle, "placed, appointed"; instead of the less common (but well attested) active form *sāyīm*, "placing, appointing," which alone does justice to the context. The fact that the direct object of the participle is unexpressed made the mistake all the easier.

9:30. Mistranslation; see notes on Mk. 1:43 and Jn. 11:33.

9:33. Οὕτως renders *Kid'nā* ("the like of this"), which here is a substantive and the subject of the verb. Cf. Heb., Judg. 19:30, Is. 66:8, etc. The same rendering (literal, but wrong) in Mk. 2:12.

10:2. The order of the words in the Aramaic was precisely as in the Old Syriac version; the adjective "first" standing between "twelve apostles" and "Simon." Certainly it belonged to the preceding noun (as usual), and was intended as *qadmāyē* (plural), not *qadmāyā*. In point of time, Simon did not precede Andrew; and as for relative rank, any evangelist (but not every translator) would be likely to bear in mind the words of Mt. 20:27, Mk. 10:44, Lk. 22:26! Mt. names the "primitive" apostles.

10:4. "Iscariot," as I hope to show elsewhere, is a mongrel word, formed with the Greek suffix from the standing Aramaic epithet of Judas based on the root *sh'qar*, "false, traitorous."

10:38. The phrase, "take up his cross and follow me," occurs five times in the Synoptic Gospels: Mk. 8:34, Mt. 10:38, 16:24, Lk. 9:23, and 14:27. It is usually preceded by the words, "let him deny himself." In its first occurrence, in Mk., the exhortation is addressed not merely to the disciples, but to the *populace*; so also in the parallel passage in Lk., where the adverb "daily" is added. As many have remarked, what would be expected here is not *cross*, but *yoke*; making the exhortation comprehensible to those who heard it. The word translated is certainly *z'qif*, known to us only with the meaning "cross." When, however, it is observed that the yoke of ploughing animals had precisely this form, a wooden beam with a cross-bar, it seems almost certain, in view of the above passages, that in the popular speech of Galilee the word was used also to mean "yoke." This then would certainly be a genuine utterance of Jesus. I have ventured to render thus in all the passages.

10:42. See note on 5:19.

13:4, 19. See note on Mk. 4:4.

13:8, 23. Mt. mistranslates the *chad* ("one"), here "-fold"; see note on Mk. 4:8.

13:14 f. In a discussion of the quotations in Mt., I shall show reason for believing that this passage is a later interpolation, the quotation of Isaiah being taken verbally from Acts 28:26 f.

14:2. "The powers work in him" cannot be what was intended. The noun must have the same meaning as in the immediately preceding verses, 13:54 and 58 (Mk. 6:2, 5); and miracles do not work, they are wrought. This is one of the occurrences of the passive *pe'il*; still in regular use, as we know from the *Megillath Ta'nith*. Cf. note on Lk. 8:29. The consonant text would be the same in the passive voice as in the active. The translator of Mt. follows the Greek of Mk., as usual.

14:12. The accidental omission of the passage in Mt.'s Aramaic may be explained as due to an oversight of very ordinary character, the eye of the copyist straying from one group of letters to another similar group further on. "And they (i.e., the twelve)¹ came and told Jesus [all (*kol*) . . . and they had no opportunity even to eat (*l'mekal*)]." This covers exactly

¹ Mt. certainly had here the account of the return of the twelve, as in the close parallels in Mk. and Lk. It seems altogether probable that Mk.'s original text at the beginning of the account was precisely as in Mt., and that the words "the apostles" in Mk. 6:30 were inserted later in the Greek (perhaps from Lk.?), to show plainly the change of subject.

the passage which is rendered in Mk., and which must originally have been in Mt.

14:26. Both here and in Mk. 6:49, "apparition" has been substituted in the Greek for "demon," as the Old Syriac (Sinaitic) shows.

14:34. See note on Mk. 6:53. I have adopted here, as an alternative, the reading suggested there as possible.

15:39. The corruption of the proper name (in a Greek uncial text) is generally recognized.

16:4. I can see strong reasons why the preceding passage, verses 2b, 3, should have been omitted at a very early date, but no plausible reason why it should have been interpolated. The probable explanation is, that a copyist inadvertently repeated the sequence occurring in 12:39. That which came in here by accident (and caused all the trouble) is vs. 4, all but the last clause.

16:17. "Baryōnā" should have been translated. There is no good reason to doubt, but very strong reason to believe, that Yōnā was one of the several abbreviations of the name Yōhanan (John). The clipped form ending in -ā is one of a very common type (Lidzbarski, *Ephemeris* II, 7 ff.); and the fact that it occurs also in the forms Yōnās, Yōnan, in ten or more LXX equivalents of Yōhanan is significant. See especially 2 Ki. 25:23, Jer. 47:8, 1 Esdr. 9:1 (these from B), and 1 Chr. 26:3 (A and B).

16:23. The well-known Aram. idiom—certainly to be recognized here—is not "behind *me*," but "behind *yourself*," the phrase meaning simply, "Retreat!" So the Old Syr. renders in Mt. 4:10, in spite of the Greek! The Koran has the same idiom ("go back!") in 57:13.

17:11. This must originally have been intended as a question. So also Mk. 9:12.

18:23. Δούλος is too literal a rendering, and it has led to several attempts to alter the text. The word *ābed* meant here "officer," "high official," as frequently. In vss. 28 ff. σύνδουλοι renders the plur. of *k'nārā*, as in Theodotion's translation of Ezra.

19:4. "He who made" renders *dī b'rā*, which is the standing phrase for "the Creator." See note on Mk. 10:6.

19:10. ἄγρια is the natural equivalent of *'illā*, but does not suit that one of its many meanings which is required here.

19:17. "The good is *one*" should have been rendered by the *neuter* gender. As the parallels in Mk. and Lk. show, the saying was misinterpreted almost from the first.

21:7. The *second* αὐτῶν refers to the garments, as the verb would indicate, not to the beasts. This was probably made evident in the original, though it could not be in the translation. The word rendered by *ζμάτια* was very

likely fem.; e.g. *kistūn* (see note on 5:40). The colt, Mt. would say, was saddled and in readiness, even if not used.

21:9. The welcoming shout of the people (Mt., as usual, puts his Hebrew into strict metrical form) is reminiscent of Pss. 20:7, 10 (where LXX has the true reading) and 118:25 f. The preposition (*l'*) before "Son of David" (which therefore the translator put in the dative case!) was of course the sign of the direct object. For the phrase, "give help *in* heaven," in the sense of "from heaven," cf. e.g. Jacob of Serug in Brockelmann, *Syr. Chrestomathy* (1912), p. 107, line 20.

21:15. See the preceding note.

21:32. "John brought you (came to you *with*) the way of righteousness." So Wellhausen, *Evang. Matthaei*.

22:34. Reading *ἐπ' αὐτόν*. So Lagrange, *Évangile selon St. Matthieu*, who convincingly explains the corruption as due to the influence of the much-quoted passage, Ps. 2:2 (cf. Acts 4:26).

22:37. "With all thy *might*," as the original reading of Mt.'s Greek; to be discussed elsewhere, in connection with the other O.T. quotations in Mt.

22:39. *Tinyān dāmē hādēn*, lit., "As second (in rank) has value this." Mk. 12:31 has the same without the participle. In both cases the Greek renders literally.

23:9. Jesus would keep the address *Abbā* for the heavenly Father; cf. not only Mk. 14:36, but also, and especially, Gal. 4:6, Rom. 8:15.

23:35. The allusion, familiar to all Jewish hearers or readers, was to 2 Chr. 24:20 f. The foolish identification with the prophet Zechariah was of course not in the original text.

23:38. The participle *mishr'beq*, "being abandoned," is here rendered in the customary way, by the present tense. The impending future, "about to be" (as e.g. in Dan. 2:13, and very often), was intended. The following preposition, in *l'kōn*, designated *the agent*, as usual in Aramaic after a passive verb or participle.

24:14. "The gospel," rather than "this gospel"; see note on 5:19. A similar case here in vs. 48.

24:17, last clause. The Old Syr. and Cod. D seem to have preserved the original reading, the same as in Mk. 13:15. "The things" was probably suggested by Lk. 17:31; see note there.

24:30. The omitted passage is plainly an interpolation in the Greek, derived from Rev. 1:7.

24:51. The corruption of the Aramaic text rendered in the first half of this verse (the insertion of "and" necessitating the addition of a verb) is discussed in my article, "The Translations made from the Original Aramaic

Gospels," in *Studies in the History of Religions presented to C. H. Toy* (1912), pp. 314 f. (This publication is hereafter referred to as "Toy volume.")

25:35, 38, 43. The verb *συνάγω* in these verses renders Aram. *k'nas*, lit., "gather," commonly used to mean "receive hospitably," as is also the corresponding Hebrew verb. It is often said that the Greek verb in this chapter merely repeats LXX usage; but this is not the case. In the O.T. passages the Heb. verb rendered by *συνάγω* in this sense is invariably accompanied by "into the house," "into the city," or the like. In Ps. 27:10 the Heb. verb stands alone, and there the Greek renderings make it certain that there was no familiar equivalent. LXX has *προσελάβετο*, Aquila and Symmachus *συνέλεξε*. No writer composing in Greek would have used the word here.

26:6. Discussed in the Toy volume (mentioned above), p. 317. The same consonants would stand for either "leper" (of course a word in every-day use) or "jar-merchant."

26:23. The description of the betrayer is completely indefinite. Both the article at the beginning and the *οὗτος* render the pronoun *hū*. In the former instance it is indefinite ("a certain one"), and in the latter it is the superfluous pronoun customary in Aramaic in the second member of the clause.

26:40. "Hour" is the literal (and here incorrect) rendering of Aram. *shā'ā*, which more commonly means "moment."

26:41. See the note on 6:13. "Enter into" the test means "succumb" to it.

26:59. I think that the first *ψευδο-* is due to the slip of a copyist. The Greek text which lay before the Old Syriac and the Peshitta did not have it. Once in the text, it would not easily have been omitted, anywhere, but it could very easily have been inserted.

26:64. Πλήν, the usual rendering of *b'ram*, is here a mistranslation, for the word meant "moreover," as not infrequently elsewhere (thus in Onkelos Gen. 20:12 it renders Hebrew *gam*).

Matthew's *ἀπ' ἄρτι* and Luke's *ἀπὸ τοῦ νῦν* in this passage render too literally *mik'an*, which here means "soon," "presently."

26:70. There can be no question, which of the two renderings (equally idiomatic, but widely different) gives the true meaning. Peter is not merely saying that he fails to understand(!), *he is denying Jesus*. See notes on Mk. 14:68 and Lk. 22:60. In these passages the translators render (of course) in the simplest and verbally most exact way.

27:9. This passage will be treated fully elsewhere, in connection with the other O.T. quotations in Mt. The translator of the Gospel very naturally saw in the Hebrew *ha-yāqār*, "the precious one" (cf. Prov. 6:26, Lam. 4:2, etc.), instead of *ha-y'qār*, "the price."

27:32. It seems certain that Simon was not a Cyrenean (*qurenai*), but a farm-labourer (*qurwai*), "just in from the field," as Mk. and Lk. narrate. In both the square character and the script of the Aramaic papyri *nun* and *waw* are sometimes made exactly alike, as can easily be shown. See note on Lk. 23:26. This conjecture had already been made by Prof. Friedrich Stummer, of the University of Würzburg, as I learned by letter from him.

27:62. The Aramaic word ordinarily rendered by Greek παρασκευή originally meant "sunset." The burial was completed before the end of the day (Friday). Just after sundown, that is, at the beginning of the sabbath, the chief priests and the Pharisees made their request of Pilate. The reason for noting the precise time is very obvious—and in the Greek this most important point is lost! for why could not the disciples have removed the body on this very night? The Greek (ἥτις ἐστὶν is *āi bū*) renders the Aramaic exactly, except for the mistranslation of the last word. 28:1. This is a notorious case of misleading translation of a standing (and very peculiar) Aramaic idiom, known in a multitude of examples and always meaning the same thing. See especially G. F. Moore, in J. A. O. S., vol. 26 (1905), pages 323-329.

28:17. The Greek of the last clause of the verse cannot be right. An Aram. phrase, "but some (or, others) doubted," could not have been rendered by this Greek. The original verb was presumably some form of *p'lag*, which in several of its stems is used of those who are "divided" in mind, at a loss between two equally strong mental impressions. What the disciples saw was sure, and yet it was incredible; this is what we should expect the narrator to say. In the text as it stands, no one is surprised, while some doubt—and thus the whole scene is painfully marred. It is needless to say that no ordinary verb of "astonishment" would suffice here. Lk.

24:41 puts it finely: the disciples were between joy and incredulity. In the Jer. Targ. to Gen. 45:26, when Jacob hears that Joseph is alive, his heart is "divided (*afel* of *p'lag*) between fear and hope" (Levy, *Lex.*). The original here must have had some such reading as *s'gēdū wē-āf miṣṣ-pal'gīn*, "they fell on their faces before him, yet only *half* able to credit what they saw." The translator, seeing the verb of *doubting*, and the *af*, "also," could hardly render in any other way than the one before us.

The Gospel of Mark

1:2. The quotation from *Mal.* cannot have been in the original. Its form, moreover (corresponding neither to Heb. nor to LXX), shows it to be an interpolation in the Greek from Mt. 11:10.

1:43. The Greek verb (participle) here employed is too strong a term for this context. The attempt in the first edition to make the Aramaic root *rgz* cover this case was mistaken. The verb of the original was very probably *n'zapb*, which means "rebuke severely," but also "charge strictly." The Greek translators normally chose the most usual meaning of the Semitic word before them, without regard to the context.

3:5. Another mistranslation illustrating the preceding note. "With anger" (!) renders *bir'gaz*, which in such a context as this means either "in mental agitation" or "in distress of soul" (see Heb. of 2 Sam. 19:1, Job 3:26, 14:1).

3:17. "Boanerges" is the combination of two Greek readings: *banē-r'gesb* and *bonē-r'gesb*, the latter a copyist's blunder in the cursive script. "Thunder-storm" would perhaps be a more accurate rendering of *r'gesb*, *rugshā*; cf. the Peshitta in 1 Ki. 18:41.

3:32. The first clause was wrongly understood and connected by the Greek translator. It was, in the Aramaic, a circumstantial clause connected with the preceding sentence, explaining why the mother and brothers could not come directly to him.

4:4. The preposition '*al*, "upon," when used in speaking of a road, a river, and the like, ordinarily means "beside, alongside." In this case, however, it necessarily means "*on*," and the Greek *παρά* is flat mistranslation. Mk.'s rendering is adopted, as usual, by Mt. and Lk.

4:8, last clause. The correct reading is *ēv*, in all three cases. This is the very common Aram. idiom illustrated in Dan. 3:19. So also in vs. 20, as well as in the parallels in Mt. 13:8 and 23 (so Wellhausen). A striking instance of literal translation.

4:12. The frequently ambiguous *dī* was here the relative pronoun; not the conjunction, "in order that."

4:13. *Kol* certainly should have been rendered "any," instead of "all," whatever the explanation of the error. (*M'shal* was the last word in the verse, and the next-following letter was *zain*, easily mistaken for *nun*, the plural ending.)

4:15. See note on vs. 4.

4:20. See note on vs. 8.

4:31. The Greek is obviously corrupt, but the remedy is not obvious. The participle *ὄν*, at least, probably came from the ending of the preceding word. The Aram. had here neither participle nor verb.

5:1. See note on Lk. 8:26.

5:21. The last clause of the verse was originally a circumstantial clause introducing the following narrative. Instead of "he was" (*b'wā*), the true reading was probably the pronoun "he" (*bū*); the two words written alike and not infrequently confused. See note on Jn. 14:22.

6:3. The textual evidence supports the standard reading; every other consideration strongly favors the reading preserved in a few cursives and versions, corresponding to Mt. 13:55; cf. also Lk. 4:22, Jn. 6:42.

6:14. See note on Mt. 14:2.

6:15. The *ōs* is the Aramaic particle of caution, *k'*, "as it were," "perhaps"; generally better untranslated. See note on Lk. 15:19.

6:20. The original text *may* have been: *wē-nāṣar b'wā lēb saggī'āthā dī shāma' b'wā minnēb, wē-shāma' b'wā lēb bin'imā*. The verb *n'ṣar* means "keep, keep safe," and a copyist, thinking that *lēb* was the direct object, would therefore insert *waw* before the next word. This would necessitate the insertion of a verb (*'šbad*), making a clause: "and many things which he heard from him *he did*." But *lēb* was "ethical dative," "he kept (for himself)." The Greek translation in that case had originally *ἐποίησεν*, changed to *ἡπώρει* (making better sense) perhaps under the influence of Lk. 9:7. Exactly similar corruption (insertion of "and," and of a new verb) in Mt. 24:51, Lk. 12:46, and in the L text of 1 Esdr. 4:39.

I have ventured, after some hesitation, to offer this alternative translation of a notoriously troublesome passage.

6:22. It is not easy to decide whether the source of the trouble in this verse was corruption of the Aramaic, corruption of the Greek, or mis-translation. What the author wrote, at the beginning of the verse, was: *ū-k' dī 'allath b'rattah dī Hērōdyā*, etc.; "and when the daughter of Herodias came in," etc. An unusually mechanical translator, rendering even the suffixed pronoun, would produce the text: *καὶ ἐισελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος*, "the daughter of her, of Herodias." This is Allen's

conjecture (*Gospel of St. Mark*), approved by Burney, p. 86, who aptly compares the phrase in Jn. 9:18.

The word *αὐτῆς*, apparently meaningless, was corrected to *αὐτοῦ* by some copyist at a very early date.

6:49. See note on Mt. 14:26.

6:51. The doubling of the adverb, *ἅπαν ἐκ περισσοῦ* (the latter omitted, as superfluous, in many mss., and in the W. H. text) is a Semitic trait, and especially common in Palestine. *Ἐκ περισσοῦ* (-*ōs*), also used by Paul, is *min yattir*; see the Syr. Sin. in Mk. 7:37 and 14:31. This is one of the older idioms; *min yassib*, Dan. 2:8, is precisely similar.

6:53. In view of the uncertainty attaching to the geographical statements in this chapter, it may not be superfluous to point out (adding another uncertainty?) an ambiguous Aramaic idiom. The text may have been: *u-k' dā 'abarū štbō 'al ar'ā mē'ibrā l' ginnēsar*; rendered literally, "and when they had crossed over, they came to the land on the other side, to Genesareth." The translator might omit "on the other side," as mere tautology. But there is here an idiom which has many examples. *Mē'ibrā l'* may mean "on the other side of." Thus in the Targums: Num. 22:1, "In the plains of Moab *on the other side of* the Jordan"; Deut. 30:13, "It is not *on the other side of* the sea"; 1 Ki. 4:12, "As far as *beyond* Jokmeam"; Is. 18:1, The land "which is *beyond* the rivers of India." This may have been the idiom overlooked by the translator of Mk.; and his rendering is then followed in Mt. 14:34.

7:3. The curious and impossible "wash with the fist" is another example of the confusion of *daleth* and *resh*, here made almost inevitable by the position of the word in the Aram. sentence: "unless they wash their hands, *at all* they do not eat (i.e., they *never* eat), the emphatic adverb put at the beginning of the clause. Instead of *ligmār*, "at all" (so also in Lk. 13:11), the translator saw *ligmod*, *πυγμή*. Heb. *gomēd* "corresponds exactly to the Greek *πυγμή*" (Moore, on Judg. 3:16). So Aquila renders Gammadim in Ezek. 27:11 by *Pygmaioi*. The older Aram. form must have been *g'mod*, *gumdā*. It does not occur in Onkelos. When it finally turns up in the later Aram., it has the form *gummīdā*. In Syr. there is only the root, variously used, signifying "pugnacious."

7:7. *Ἐντάλματα* is a very ancient interpolation from the LXX (Is. 29:13), which in return has borrowed and appended Mk.'s rendering!

7:11 f. Few examples of translation-Greek are as many-sided as this. The verse contains: (1) a transliterated Aramaic word; (2) imitation of the nominal sentence (your support *is* a votive gift); (3) the omission, as unnecessary, of the apodosis of the conditional sentence, as so often in

Semitic; (4) false connection of the emphatic adverb, "no longer," which modifies the verb "to do."

7:19. The too-cautiously translated participle was in the original an adverbial accusative.

7:26. Another example of translator's caution, for there is a double rendering: *armāyā* means both "foreigner" ("Greek") and "Syrian"; see the reading of Cod. B.

7:34. *Effatha* is the euphonic improvement, in Greek, of the strictly correct, but hardly pronounceable, *ethphatha*, transliterating the imperat. masc. sing. of the *ithp'el* stem. This form might have been used in addressing both tongue and ears (cf. Lk. 1:64), but it is more likely that the man is addressed.

8:10. Dalman, *Gramm.*,¹ p. 133, suggested that "Dalmanutha" might have come from Magdalutha; and I believe that his suggestion came near the mark. Migdol, "tower," has a regular plural migdalōth (magdalōth), and the possibility that this name existed along with Magdala should be taken into account. Perhaps little weight should be laid on the fact that the Talmud knows of more than one Magdala on the western side of the lake (Neubauer, *Géogr. du Talmud*, 216 ff., would make them parts of one city-complex; but see on the contrary Buhl, *Geogr. des alt. Pal.*, 225 f.), yet the fact may be significant. In the Aram. text, corruption of Magdalōth to Dalmagōth would be a very ordinary blunder; the Greek transliteration of the un-Semitic word would be *Δαλμαγοιθ(a)*, with a Greek ending.

8:24. *Dī* was rather relative pronoun than conjunction. The latter is possible, but awkward. Cf. note on Mt. 9:33.

8:33. See note on Mt. 16:23.

8:34. See note on Mt. 10:38.

9:10. *Πρὸς ἑαυτοὺς* is superfluous, for it merely renders the "ethical dative."

9:12. The first half of the verse must be read as a question; so also Mt.

17:11. The doctrine that Elijah, the forerunner, was to "restore all things" was unwarranted and misleading.

9:13. The accidental loss here of a passage equivalent to the one preserved in Mt. 17:12 is certainly to be recognized. Probably the usual homœoteleuton.

9:15. "Were greatly amazed" is a wrong translation, though it gives the most usual meaning of the verb *i'wab* (used, for example, in Dan. 3:24 of Nebuchadnezzar, when he saw the four men walking about in the blazing furnace). The verb is also used, not uncommonly, to express *agitation*; and an instance exactly paralleling its use here is to be seen in the Old Syr. of John 11:31, where it renders *ταχέως ἀνέστη*, said of Mary, who "sprang up in eager haste" to go to Jesus.

9:23. The *ṛō* is merely the translator's interpretation; it should be omitted.
 9:29. I think that this is an example of the confusion of *illā* (or *in lā*), "except," with *af lā*, "not even" (as in Joshua Stylites, 60, 14; cf. 62, 8, 19). The former rendering seems quite impossible here. The words "such as this" seem to imply that here was a case beyond even the power of the disciples.

9:42. See note on Mt. 5:19.

9:49. It is hard to say which is the more distressing; the verse itself, which is pure nonsense, or the attempts of commentators to make it seem plausible. The translator, with his inserted "for," tries to give it connection with the preceding verse; but there is no possible connection.

The text rendered was: *kol bā'ēsh yishmallach*. The preceding verse was a quotation in Hebrew, containing the word *bā'ēsh*, "the fire," and the translator naturally supposed vs. 49 to be a further citation of O.T. Hebrew. He accordingly renders the supposed Hebrew literally. But the verse was in fact Aramaic, and *bā'ēsh* the participle of the verb meaning "become spoiled."

9:50. The verb (last clause) was *ashlēmū*, and the ellipsis of the direct object was the occasion of the mistranslation (both significations of the verb perfectly idiomatic).

10:6. The text of the verse began: *milqadmīn dī b'rā*, which might be rendered exactly as in Mk., the subject of the verb (God) being understood. But Mt., who had the same text (with the words possibly transposed), rendered correctly. See Mt. 19:4, and the note there. *Milqadmīn* is the regular Jewish Aramaic for "at the beginning."

10:12. The Jewish woman, at this time, *could not* divorce her husband; see Josephus, *Ant.* xv, 7, 10, at the beginning. The reading here in Mk. was not *pāf'rā l'gabrah*, "putting away her husband," but *p'īrā l'gabrah*, "put away by her husband," and the following verb was masc. Observe that this is exactly what is said in Lk. 16:18!

10:19. "Do not defraud" probably originated in dittography from the preceding commandment.

10:32. The profound agitation, *deep distress*, was not felt by the disciples, but by Jesus. Here again is the verb *t'wāh* (see note on 9:15), and it is used once more in 14:33. This is a strong term. Among the many examples of the meaning found here, see Targ. Gen. 27:33, Ps. 73:4, Num. 33:24 (Pseud. Jon.). The original reading was *sing. number*; the plural in our Greek came from the *waw*, "and," at the beginning of the next word—an error of which there are many examples.

11:9 f. See note on Mt. 21:9.

12:4. Ἐκεφαλῶσαν can hardly be anything else than a corruption of

ἐκολλάφισαν (written *εκοφαλισαν*, and thus prepared for improvement by the next copyist).

12:30. The words "and with all thy mind" are a very early interpolation from the LXX, as will be shown elsewhere.

13:15. The words *καταβάτω μηδὲ* (here quite impossible) were carelessly written by a scribe who had in memory Mt. 24:17.

13:19. The *τοιαύτη* is instructive. The quotation from Dan. 12:1, in Hebrew, was given freely, as so often, *kāzōtā* being inserted after *nihyethā*; and the Greek translator rendered what was before him.

13:27. Is not the "heaven" at the end of the verse an accidental accretion (so Blass)? It might easily have been suggested by the parallel in Mt.

14:3. See note on Mt. 26:6.

14:33. See note on 10:32.

14:36. The Greek translator interprets for the reader the word *abbā*.

14:37. "One *hour*" is not the right rendering of the Aramaic word.

14:38. See note on Mt. 6:13.

14:41. Τὸ λοιπὸν renders too literally *mik'an* (simply "now"). The word ἀπέχει, which has made trouble (see e.g. Cod. D, and the omission in the Syr. versions), renders *kaddū*, which outside Palestine, e.g. in Syriac, means "enough," but in the Palestinian dialect always means "now, already." The true rendering would be ἤδη, connected with the following clause.

14:68. The Greek rendering is utterly wrong, and has misled the translators of the other gospels; see notes on Mt. 26:70 and Lk. 22:60. The pronoun *dī* referred to the person, "*him whom* you name"; not, "*that which* you say." The verb *amar* far more often means "say" than "name," and the translators followed the easiest road. Mark represents Peter as giving at the outset a comprehensive denial: he does not know Jesus intimately (verb *y'da'*) as one of his companions (*y'dī'in*, γυνωστοί); more than this, he has *no knowledge* of him (verb *chakam*).

14:72. The ultimate cause of the confusion, in the text of Mark, as to the crowing of the cock would seem to be this, that one of the earliest copyists inadvertently wrote "twice" in the latter part of this verse, then added the correct word, "thrice," and (of course) left both standing in his copy. All the rest would follow naturally. "The second time" was inserted here to justify the "twice"; and this ultimately made necessary the interpolation at the end of vs. 68.

The Greek ἐπιβαλὼν is a fine example of the rendering of an elliptical idiom in one language by an exactly corresponding idiom in another tongue. This is a characteristic Palestinian use of the verb *sīm*, "set" (both Heb. and Aram.). With *lēb* or *libbā*, "mind," either expressed or

understood, it means "consider well, think earnestly upon" (a matter), as in Targ. Prov. 24:32. The use of the verb alone in this sense is excellently illustrated in Heb.: Is. 41:20, Job 4:20, 34:23. Here in Mk., the reading was simply: *ū-k'dī sām, b'kā* (though participles may have been used).

15:21. See notes on Lk. 23:26 and Mt. 27:32.

15:34. It is certain that the language of the utterance was Aramaic, not Hebrew; and that the repeated word at the beginning was *ēlī*, as vs. 35 unquestionably shows. Yet for this word *ēlābī* (of course transliterated *ελωι*, not *ελαι*) was early and extensively substituted. Was this because of the ambiguity in the word *ēl* (see Gospel of Peter, chap. 5)? or in order to use the regular Aramaic term? or to contend against the treatment of this utterance as a verbal quotation of Ps. 22:2 (as in fact it was treated)? It may be useless to conjecture.

15:42. "Late in the day": the Greek term, which would be expected to designate a time after sunset, renders Aram. *panyā*, "the *declining* day," used either for the late afternoon, as in Onk. Gen. 24:63 and elsewhere, or for the evening. Here, there can be no question that the time *before* sunset is meant, and so the next clause plainly shows. See also the Gospel of Peter, chap. 6.

16:2-4. The Greek renders so literally as to make serious mistranslation, and the punctuation is utterly wrong. Of course no sane man would say that it was "very early" in the morning "after the sun had risen." The cause of the confusion is simply the *redundant* "and," so very often used to introduce the conclusion, after a subordinate clause of relative time; and so often making trouble in literal translations from the Aramaic. There must be a period after "came to the tomb" (vs. 2); and the conjunction at the beginning of vs. 4 must be omitted. See notes on Lk. 13:25 and Mt. 3:16.

16:9-20. It is worthy of notice that this appendix is Greek of a different sort, showing no trace of translation.

The Gospel of Luke

1:39. The Greek here is impossible; see the Toy volume, pp. 290 ff., and the *Harvard Theol. Review*, vol. 17 (1924), pp. 83-89. The Hebrew word *medīna* is here given its Gentile meaning, "city," instead of its Palestinian meaning, "province."

1:66. The Greek *ἦν* is an obvious mistranslation; it should have been *ἔστιν*. In the original Hebrew there was no verb.

2:1. The Hebrew *eres*, in the language of that day and region, meant either "earth" or "land" (of Palestine), according to circumstances. This Gentile translator makes the same mistake in Acts 11:28 (see my *Composition and Date of Acts*, pp. 20 f.).

2:11. The rendering of *m'shīch adōnāi* by *χριστὸς κύριος* (instead of *Κυρίου*) is the same mistake which is made in the Greek renderings of Lam. 4:20 and Ps. Sol. 17:36.

2:21. The rendering is too literal. "Days" was in the construct state and determined by the following suffixed infinitive; a well known Hebrew construction.

2:22. The *αὐτῶν* (referring to *the Jewish people* and closely connected with the following words) is to be construed with "days," not with "purification," according to Hebrew usage.

3:23. The Aramaic document which Luke was translating gave (like the other "memory versions" in Mk. and Mt.) a continuous narrative of the work of John, the baptism of Jesus, the temptation, and the public appearance in Galilee. Luke wished for obvious reasons to insert at just this point a genealogy which he believed authentic, in contrast with the evident artificiality of the one in Matthew. The text before him read: "Then Jesus (*wū-hū Yeshū*, *καὶ αὐτὸς Ἰησοῦς*), being at that time (*ἀρχόμενος*, the curious, omnipresent Aramaic idiom) about thirty years of age, returned from the Jordan, and was led by the spirit" etc.; the same sequence as in the other two gospels. Luke's treatment shows his characteristic

economy of material and minimum of change from the wording of his source. He inserted $\eta\nu$, introduced the table with the words $\omega\nu\ \nu\iota\omicron\varsigma$, $\omega\varsigma\ \epsilon\nu\omicron\upsilon\lambda\iota\varsigma\tau\omicron$, and then resumed the narrative by inserting the first five words of 4:1 (these additions indicated by italics in my translation). This is indeed awkward enough; for the $\acute{\alpha}\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$ is worse than superfluous after $\eta\nu$ (observe how the Syriac versions omit it), and the first words of 4:1 are an obvious patch.

The genealogy which now follows, comprising vss. 23-38, was originally written in Hebrew characters. It was a bare list of names arranged as in 1 Chron. 1:1-3, without any connecting word; beginning with Adam and ending with Joseph. For use in this Gospel it was taken in the reverse order, beginning with "the supposed" father of Jesus and carried back to the father of all mankind. The names were transliterated into Greek, and, as was especially common in the later usage, were made indeclinable (*Μαρταβλοῦ*, vss. 25 f., the full form of the name regularly *Μαρταβλάς* in the LXX, is of course put in the genitive case). These transliterations received the usual corruption at the hands of copyists, exactly as in the Old Testament, and at a very early date, until a standard text was fixed. I have restored in the list what I believe to be the names originally intended, in all cases following actual transliterations (or precisely similar corruption) in the LXX; but without attempting here to justify the proceeding in detail. "The son of God," at the end, is of course Luke's addition.

3:27. At two significant points in the (Aramaic) list, its author seems to have added a descriptive word to the name. One of the personages thus distinguished is Zerubbabel, the only celebrated prince of the house of David after the extinction of the kingdom; the other is Arphaxad, the head of the ethnic family which included the Hebrews. Abraham was a "Chaldean." The $\rho\eta\sigma\acute{\alpha}$ which followed the name Zerubbabel is the Aramaic word "prince," as was shown eighty years ago by Sir Arthur Herve in his *Genealogies of Jesus Christ* (1853). Luke took it for a proper name (as it might have been); but Zerubbabel's son was Yochanan (Ἰωανάν), evidently the same name as the Chananiah of 1 Chron. 3:11; cf. Jehoiachin = Chonyahu (Jer. 22:24, 28; 37:1), king of Judah. The adjective "Chaldean," *Kasdā ā*, in vs. 36 was of course recognized and translated by Luke; later copyists eventually made it into a proper name, as explained below. 3:36. The insertion of "Cainan" between Arphaxad and Shelah has been a puzzle. No Hebrew text, nor Jewish tradition, knows of any such contradiction of the four times repeated "Arphaxad begot Shelah" (Gen. 10:24, 11:12 f., 1 Chron. 1:18). But the name is found in the Greek text of Genesis, and (in many mss., including A, but not B) in 1 Chron. No

Jew would have made this truly startling interpolation, especially startling because of its utter uselessness. (The suggestion of Dillmann, that its purpose was to gain the number ten, is absurd; for in the Hebrew text itself, if Shem is made the first in the list, the tenth is Abram!) The insertion in the LXX is certainly of Christian origin; and its motive is obvious, namely to support the genealogy found in Luke. I have suggested, above, the origin of the name in the Lukan table. The Greek text originally read: τοῦ Ἀρθάξαδ τοῦ Χαλδαίου. In an uncial text (and perhaps under unconscious influence of the very familiar *Xavavaios*) the adjective was read as *Xavaiou*, identical in form; and this, taken of necessity as a name and seen to be corrupt, was by the next copyist corrected to the ancient name *Kaiván*, which occurs a few places farther on in the list.

4:33. More than one scholar has recognized a conflate text here. The text was Aramaic, however, not Greek. No Greek author or editor could have felt bound to produce this impossible "spirit of an evil spirit," but a translator would have been almost certain to do so. The (conflate) text was *rūh šbēdh tmē*, and the first word was naturally taken as construct state. "Spirit" without qualification meant in Jewish Aramaic "evil spirit" (Dalman, *Worte Jesu*, s.v. πνεῦμα). Thus in this same Gospel, 10:20 and 13:11.

4:34. The rendering is too literal to make satisfactory Greek. The imperative *šā* exactly renders the widely used imperative *šb'bbq*, certain to be employed at this point, and in just this way, in Aramaic.

5:33. The original had simply the indefinite plural, "they said." Luke was mistaken in referring it to the Pharisees.

6:1. The quite impossible *δευτεροπρώτῳ* (notice the absence of the definite article!) originated in a badly written *διοπορεύετο*, which was immediately seen to be wrong, but (as very often in such cases) was left standing before the *διοπορεύεσθαι*. It was then of necessity supposed to be an adjective modifying *σαββάρῳ*. This is by no means a surprising instance of corruption in a Greek Biblical text.

6:15. "Zelotes" (also Acts 1:13) is wrong; Matt. and Mk. have it right. *Kavavaios* is the adjective, *Qānānai*, formed from the name *Qānā* (Cana of Galilee). The formation is familiar; thus *Teimā*, *Teimānāi* (Lidzbarski, *Handbuch*, 385), *Sūrā*, the Jewish seat of learning, *Sūrānāi*, Arabic *Sūrānī* (Qirqisānī, ed. Harkavy, 300, 22; Yāqūt III, 184 f.); in Syriac, "many names of cities," Nöldeke, *Syr. Gramm.*, 82; in Arabic, *Šan'ānī*, *Rauhānī*, *Bahrānī*, from *Šan'ā*, *Rauhā*, *Bahrā*. If Luke had been familiar with Galilee, he would not have made this impossible rendering. Wellhausen's attempted support of Luke (on Mk. 3:19) will not pass muster. The name of the "Zealot," *qannai* (never *qananai*, nor "*qan'an*"), was perfectly fixed in

use. Dalman, *Worte*, would emend the Greek in Matt. and Mk. "Simon of Cana" is presumably the man afterward known as Nathanael.

6:27. The word *b'ram* here meant "moreover, also," not "but"; see note on Matt. 26:64.

6:40. Κατηρτισμένος *pās ēstai ōs κτλ.* is a capital example of Luke's over-cautious manner of translating. In Jewish Aramaic the adjective *taqqin* was widely used to mean "fitting, right, good"; thus Gen. 2:18, "It is not fitting that Adam should be alone"; 16:6, "Do what seems right to you"; Ex. 8:26, etc. This idiom seems to have been unknown in the Gentile usage, where the word meant simply "fitted, prepared, ordered, firmly fixed," and the like. When to this fact is added the concise (but not unusual) form of the sentence, it is evident that Luke's rendering—distressingly exact!—was inevitable. Wellhausen's explanation of the passage, adopted in the Klostermann-Gressmann commentary, neither makes plausible Aramaic nor at all accounts for the Greek.

7:8. See note on Mt. 8:9.

7:11. "Nain" is not only unknown, but also in its form seems unlikely. Ain, on the contrary, is a well-known name (though a copyist would be likely to think it too short), and it is probable that the initial N in our text came from the preceding word (observe that exactly this has happened, with this same name, in the L text of Josh. 21:16!). Luke's Ain may well have been the town mentioned in Num. 34:11, northeast of Gennesaret.

7:30. *Elis taurois* renders literally the Aramaic "ethical dative," which is quite out of place and misleading in either Greek or English.

7:45. "I came" and "she came" were written in precisely the same way in Aramaic; and "I came" had just been said in the preceding verse.

7:47. The interpretation of the verse depends on the understanding of the ambiguous, twice occurring *di*, and of the equally ambiguous Aramaic participle. The same text yields both translations, and the inverted order made Luke's rendering very natural—though utterly wrong.

8:5, 12. See note on Mk. 4:4.

8:10. Luke follows the Greek of Mk. See note on Mk. 4:12.

8:14. For the idiom, "little by little," "more and more," see Gen. 8:5, Judg. 4:24, 1 Sam. 14:19, 2 Sam. 3:1, and many other passages.

8:26. *Gadarinōn* was first carelessly written Γαδαρηνῶν, and then, almost of necessity, Γερασηνῶν. Some one, seeing that this was impossible, hunted up, or more probably invented, the "Gergesenes."

8:27. Luke, not a Palestinian, rendered *qiryā* (or *quryā*, or *qiryethā*) according to Gentile usage. He makes the same mistake in 9:10. See the *Harvard Theol. Review*, vol. 17 (1924), 89 ff., and note on Mt. 27:32.

8:29. An example, I think, of the passive *po'il* (rare except in Jewish Aramaic) with "ethical dative." The same consonants permit Luke's rendering, "it had seized him." Cf. Mk. 5:4.

8:37. For "Gadarenes" see the note on vs. 26.

8:39. Luke makes the same mistake here as in 1:39, rendering *medīna* "city," according to the Gentile usage.

9:3. The *staff* may not have been forbidden. Instead of *lā*, "not," the true reading may have been *ellā*, "except"; the initial letter of which, identical with the final letter of the preceding (Aramaic) word, was overlooked either by Luke or by a previous copyist.

9:10. Another instance of Luke's unfamiliarity with the common Palestinian use of *q'rē*, *qiryā*, *q'rīthā*; see note on 8:27. The rendering should have been: "to the fields of (i.e., the open country belonging to) Bethsaida."

9:23. See note on Mt. 10:38.

9:25. "*Nafshēh*" meant here "his life"; not, as far more commonly, "himself." The words "or forfeits" are obviously derived from Mt. and Mk.

9:44. The particle *dī*, like Hebrew *asher*, may be rendered by "for," according to the translator's interpretation. Here, however, it merely introduced the direct quotation, as usual. In the next verse but one Luke faithfully reproduces the same particle by *rō* (as also in 1:62).

9:51. Prof. A. J. Wensinck, of Leiden, in the *Mededeelingen* of the Royal Academy at Amsterdam, 1929, expressed his belief that in "the underlying Hebrew or Aramaic" of this verse the word rendered as "ascension" in the Greek really meant "going up," "pilgrimage" (to Jerusalem). I had for many years past given this interpretation to my classes. The usage of the Aramaic word perfectly bears this out, permitting either rendering.

10:4. Jesus could never have commanded incivility! The verb intended would seem to have been *sh'lem l'*, "to join oneself to," "take as a companion," rather than *shallem l'*, "to greet."

10:12. "In that day" is *b'yōmā d'nā*; "in the day of judgment" is *b'yōm d'nā*; a difference of one letter. See vs. 14, as well as Mt. 11:22, 24. Luke's text may have had the former (corrupt) reading.

11:4. See notes on Mt. 6:11-13. The *καὶ γάρ* is Luke's own interpretation of the Aramaic particle (probably the simple "and"). Luke's Aramaic verb could be taken equally well as present or future, "will forgive," as I have rendered.

11:33. Do men never go to a "cellar"? and do they not need a lamp there? *Κρυπτή* is Luke's literal rendering of *kasyā*, "concealed" (feminine form).

11:34. The first *σὺν* is obviously the blunder of a copyist.

11:36. *ἔσται φωτὶνὸν ὄλον* renders (incorrectly) *nahīr leh'wē kollā*. This last

word, rendered correctly as the adjective in the first clause of the verse, is here unquestionably *the noun*, "the whole, everything." The man who is full of light lights the world about him. Or it is like the proverb: "To him who wears shoes the whole earth is covered with leather."

11:39. The disturbing *vûv* originated in the careless combination of the last letter of the preceding word with the first two letters of the following word.

11:41. The interpretation rests on the pronunciation of a single word. Instead of 'ābedū šaddīqā, "make (it) right," Luke saw before him the very common standing phrase, 'ābedū šidqā, "give alms." See the Toy volume (1912), pp. 312 f.

11:48. The original was *antūn bēnēn lēbōn*, "you are children of theirs," not *antūn bānēn lēbōn*, "you build them." Cf. Mt. 23:31 (!), and see the Toy volume, pp. 313 f.

12:46. See note on Mt. 24:51. A corruption in the Aramaic text used by both evangelists.

12:49. The second clause is one of Luke's painfully literal mistranslations. He renders exactly and in unchanged order the Aramaic words which (taken singly) mean: "and what wish I if already it has been kindled." Thus the true idiom is lost. See the Toy volume, p. 315.

13:4. Having rendered *khayyābīn* correctly, "sinners," in vs. 2, Luke now, after the manner of careful translators (in order to preserve the precise word), renders literally, "debtors." See note on Mt. 6:12.

13:9. *Eis τὸ μέλλον* renders the adverb *lē-hālā*, "for the future," "thenceforth."

13:25. The notorious difficulty with the punctuation in these verses is the result of Luke's writing *καὶ* with *ἀρξήσθε*, thus rendering the *redundant* Aramaic (or Hebrew) conjunction which so often introduces the main clause, especially after a dependent clause introduced by an adverb of time containing the relative pronoun. So 2:21, 14:1, 17:11, 19:15, 24:15.

13:32. Was Jesus "perfected" by martyrdom? and is it easily conceivable that he should have said this of himself, in the original wording of any gospel? What was intended was something better suited to the message to Herod. Jesus was indeed to be "delivered up," but not to Herod's men, nor until after he should have completed his work. More than one ambiguous form (*mishlēlem*—*mishallam*, or *mashlam*—*mēshallam*) would permit equally well either interpretation.

13:33. An important word was omitted here in the Aramaic text rendered by Luke, and the cause of the omission is easy to see. "To work" is *lē-me'bad*, and "to go one's way" (more exactly, "to pass on"), euphemism for "to die," is *lē-me'bar*; and *the same character* represents both *d* and *r*,

as has been said in previous notes. The copyist who omitted the former ("superfluous") infinitive believed himself to be correcting an obvious error of transcription.

13:35. No wonder that *ἤξει ὅτε* was omitted in many texts. The *ὅτε* renders *māh dī*, "when"; which, however, should have been rendered, "the time when"—quite idiomatic. See also note on Mt. 23:38.

14:18. An extreme example of "translation Greek." *Mekhēdā*, "at once," is compounded of *min*, "from," and *khēdā*, the feminine of the numeral "one." There could not possibly be a closer fit than Luke's *ἀπὸ μιᾶς*. So also Wellhausen.

14:27. See note on Mt. 10:38.

15:19. The *ὥς* renders, I think, the not uncommon particle (Heb. and Aram.) *kē*, "like, as it were, if this may be said," etc., used in caution, humility, or deprecation, to soften a statement, request, or command. Nöldeke, *Syr. Gramm.*, §364 B, at the end.

15:22. The *εἰς* translates good Semitic (*Ḥarīrī*, *Durra*, comments on the illogical Arabic, "I inserted the ring into my finger"), but is very bad Greek. The *δότε*, "put," is also classical Aramaic.

16:8. The Aramaic interrogation ordinarily has no interrogative particle; the interpretation rests with the reader. A translator naturally makes every sentence declarative, unless the need of a question is made obvious by the immediate context—which here is not the case; on the contrary, vs. 8 f. seemed to require the declarative sentences. The irony was not seen. Cf. especially 17:9.

16:9. The Aram. phrase *māmōn dī sh'qar* is as fixed in use as Engl. "filthy lucre." In Targ. 1 Sam. 12:3 it renders the Heb. word "bribe," which is quite near to its meaning in this verse. In Targ. Joh 27:8 it is simply "worldly gain." *Sh'qar* strictly means "false"; hence the contrast with "true" in vs. 11. *Māmōnā* is the determined form, "the lucre." Originally a reduplication of the neuter interrogative (or indef. relative) pronoun, *mān-mān*, it is the equivalent of Lat. "quisquiliæ" in both etymology and meaning.

16:16. In Mt. 11:12 the Kingdom was said to be "treated with violence" (? *m'kabbāshā*). The vs. in Lk. would then have ended with the words *m'kabbesh lah*; the preposition *l* indicating the direct object, "treating it with violence." Luke took over the *βιάζεται* from the Greek of Mt., read *m'kabbash* (passive), and of course rendered *lah* by *εἰς αὐτήν*.

Until John, the law and the prophets stood *alone*; but even in the new Kingdom (so bitterly opposed, and misunderstood) the law will stand, as before.

16:26. The opening phrase is pure translation-Greek, rendering the familiar

u-b'kol dā, "and along with this." Luke renders the same phrase (with 'im in place of b') in 24:21.

17:22. "One of the days," or "even one of the days," does not suit the following context; what they long to see is the second coming. Luke's text had *lakhdā yōmā* (or *yōmaiā*), in which he saw the numeral "one" (which indeed is there). Many passages show that he was not familiar with the peculiarities of the Judean Aramaic; and we have the best of evidence that this peculiar (and very common) adverb, "greatly, exceedingly," was unknown to him (see my *Composition and Date of Acts*, pp. 10-14; on Acts 2:47). He could hardly have translated here in any other form of words. The translation of vs. 24 is extremely awkward Greek, but quite literal.

17:31. I suspect that τὰ σκεῦη αὐτοῦ represents *mānōhī*, in which case "outer garments" was intended. The word also regularly means "weapons," "jewels," "implements," "furnishings," "vessels" (especially common), etc. It seems hardly necessary to say here that the man's "goods" were in the house. And cf. Mt. 24:17 f. and Mk. 13:16 f.

17:35. Is it mere coincidence that Luke has *bakhdā*, "together," where Mt. had *b'rakhyā*, "at the mill," the letters of the two words identical except for the minute *yod*?

18:7. The rendering of the Aramaic, *ū-marbūq r'gaz 'alēhōn*, is so literal as to make nonsense. The Aramaic is perfectly idiomatic, and unambiguous; but any translator would have given exactly this rendering.

18:8. Not "the faith"; the article is prefixed merely because this particular noun, *haimānūthā*, regularly has the determined form!

18:11. "With himself" (R.V.): Luke's faithfulness leads him to render here, and occasionally elsewhere, the Aramaic "ethical dative," *qām lēh* (*stetit sibi*). The Greek copyists and editors naturally had their trouble with the phrase, as the textual evidence shows.

19:13. ἕν ἕρποναι reproduces exactly *b'dī āshī ānā*, "while I am coming," = "until I return." This is "standard" translation-Greek; cf. Mk. 2:19, Lk. 5:34, 12:1, John 5:7.

19:17. "Estates," not "cities." This is the same word, *q'rē, qiryā*, "village, country estate, farm, field," which Luke (*as a Gentile living outside Palestine*) regularly renders by the word "city"; see the notes on 8:27 and 9:10. 19:20. "The other" (!), attested by all witnesses, is very obviously an example of the frequent confusion of "other" and "last," in both Hebrew and Aramaic (e.g. Dan. 4:5).

19:42. The Greek *ei* renders *illū*, "if only," "would that"; as in 12:49, and elsewhere in similar exclamations.

19:44. Luke, who had before him the O.T. quotation in Hebrew, merely repeats the (incorrect) LXX rendering of *riṭṭēsh*, "dash in pieces."

21:4. I think that *eis* renders here (as frequently elsewhere) the *l'* which indicates the direct object. The repetition of the noun and the parallelism seem to make this probable.

21:5. We miss here an allusion to the *great size* of the stones; this not merely because of the parallel in Mk., but also because of what is said in the next verse. Instead of "votive-offerings" (the mention of which certainly seems superfluous in *this* context) we should expect the adjective "great." It is worthy of notice that in Aramaic the former would be *qurbānīn*, and the latter *rōrbānīn*—a very slight graphic difference, or none at all. In the Aramaic script of certain well-known papyri *the two words would have absolutely identical form*.

21:12 f. Luke certainly has made a wrong division of the clauses of the Aramaic sentence, very easy because of the omission of the direct object ("you") of the participles. The *ἀποβήσεται ὑμῖν* corresponds unquestionably to *āḥṭhōsēthe* in Mt. and *stathōsēthe* in Mk. The rendering which I have given requires not the change of a single letter (*m'dabberīn*, "leading," instead of *middaberīn*, "led").

21:25. Disturbance of the sea was not one of the portents in the Jewish eschatology, see Is. 28:2, 29:6, 30:30, Ezek. 38:22; and "perplexity" (!) is an anti-climax, to say the least. This is a plain allusion to Is. 17:12, where in the last days "the tumult of many nations" is to be "like the roaring of the seas, and the rushing of mighty waters." The construct state, which Luke certainly had before him, is perhaps best rendered by the comparison, "like." The Aramaic *b'shiggūsh* would account perfectly for the Greek, for the noun has two meanings: (1) "confusion, bewilderment," etc.; and (2) "tumult." Any one who failed to recognize the allusion to Isaiah would have been likely to render as in our Greek.

22:26. "Greater," in *this* verse, is mistranslation; for here the word *rab* meant (as very often) "older," or "eldest" (Targ. Gen. 27:1, etc.).

22:34. The commentators remark that Luke omits the *āmēn*, "verily," which in Mk. 14:30, Mt. 26:34, and Joh. 13:38 begins the saying of Jesus to Peter. The reason is obvious: the word was immediately preceded and immediately followed by *āmar*. Probably the omission had already been made in the Aramaic text which Luke rendered.

22:40. See notes on Mt. 6:13 and 26:41.

22:43 f. (not translated). These two verses were not in Luke's source. Aside from the fact that there is in them nothing to indicate a Semitic origin, they could not possibly have formed a part of Luke's (invariably faithful) translation. *Ἐκτενέστερον* could not be a *close* rendering of any

Aramaic. Incidentally, both *ἀγωνία* and *καταβαλοντες* (instead of "falling") seem improbable as translations.

22:60. The Aramaic was: *gabrā lā yāda' ānā dī āmar ant*. The fact that *gabrā* was vocative in vs. 58 caused the false rendering ("I do not know what you are saying"—after all that had passed! is hardly better than nonsense). See also the notes on Mt. 26:70 and Mk. 14:68.

23:26. See note on Mt. 27:32. As explained there, the same Aramaic characters, precisely, could be read either "of Cyrene" or "a farm-labourer." Since Mark's text *identified the man*, and the translator there had rendered in the former manner, of course the other translators rendered likewise.

23:54. The very peculiar Aramaic idiom, also Syriac (imitated also in Talmudic Hebrew), so often misunderstood—or, at least, mistranslated. See note on Mt. 28:1.

24:10. The division of the sentence is obviously wrong, there must be a period after "the others who were with them." The following sentence began (as very often) in the Aramaic without a conjunction, and the translator was misled.

24:12. This verse is certainly a translation from the Aramaic; notice especially the rendering of the "ethical dative" (*abiit sibi*); see note on Jn. 20:10. It seems reasonable to suppose that Luke was the translator.

24:13. I wish, with diffidence, to add another suggestion to the many regarding "Emmaus" (hardly the name originally written); namely, that the priestly village 'Alemeth, 'Elamōth (Ελεμεθ [sic], 1 Chr. 7:8, Α; Αλαμωθ, 6:45, L), was intended. The modern ruin 'Almit lies four or five miles northeast of Jerusalem, beyond Anathoth. The two disciples would then have met Jesus on the shoulder of the Mount of Olives—the place, of all places, best suited to be the scene of the event, and the road one that must have been but little travelled. In the Aramaic script, if the shaft of the final *tau* had been made short, the character might easily have appeared to be *samekh*; and from the natural transliteration Ελαμους to Ελαμους and the familiar Emmaus is a short step.

24:17. "They stood still" was rejected, with good reason, by very many ancient editors, versions, and other witnesses. The gesture would have been neither polite nor otherwise probable, in the circumstances. Nevertheless our best-attested Greek is what Luke wrote. The explanation is, plainly, that one *nūn* of a pair had been accidentally dropped in the Aramaic text: *wł-appēkōn n' sīsīn* (cf. Gen. 40:6, Targ., and Dan. 1:10, Theod.), "with your faces sad"; changed into *wł-apēkū n' sīsīn*, "and they stood still, sad" (*apāk*, *apēk* is Palest. dialect for earlier *hapāk*; and in Judg. 20:39 the Heb. verb is rendered by *ἔστησαν*).

24:21. For the phrase meaning "moreover," see note on 16:26. For the

unnecessary demonstrative pronoun, "this third day," see Acts 1:5, and Dalman, *Gramm.*, 113 f.

24:27. On the ἀρξάμενος here, and the similar use in vs. 47, see the note in my *Comp. of Acts*, pp. 25-28 (on Acts 1:22).

24:32. Their mind had been *yagqār*, "heavy," dull, stupid; not *yāqūd*, "burning" (the two words identical in form). Vs. 25 has a slight variation of the same idiom. The three oldest Syriac versions recognized it, even with the Greek before them. Heb. *kābēd* is used in the same way; see Gen. 48:10, Is. 59:1.

24:47. See note on vs. 27.

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1:2. In the original Aramaic this was obviously a circumstantial clause connected with the following. As it stands in the Greek, it is quite useless. 1:8. *Dī*, followed by the "imperfect" tense, is most commonly to be rendered "in order that." Here, it is the relative pronoun. So Burney, *Aramaic Origin of the Fourth Gospel*; who also, pp. 69-78, shows in detail the remarkable tendency of this translator to reproduce *dī* by *lwa*, in season and out of season.

1:13. A very disturbing mistranslation, caused by the transfer of the *waw*, "and," which begins vs. 14 to the verb which ends this verse. See note on Mk. 10:32; and many such examples could be given. The *dī* at the beginning of the verse was singular number, referring to the pronoun immediately preceding—the only connection which the strong language of the verse makes possible.

1:14. The verse describes the glory. The troublesome word in the last clause was in the original not *mālē*, "full," but *m'lā* (Heb. *m'lō*), "fulness." The cautious proceeding of the translator, putting his adjective in the nominative case and leaving it for subsequent readers to interpret, is precisely what is to be seen again and again in the Book of Revelation, where the translator's extraordinary caution had its obvious motive in 22:18 f.!

1:15. "This *was* (!) he of whom I said," etc.; another example of the confusion of the verb *b'wā*, "he was," with the personal pronoun *bū*; cf. especially 14:22, and see note on Mk. 5:21. Aram.: *D'nā bū dī emrūth*.

1:16. The conjunction at the beginning is a false rendering of the *dī*, which was the relative pronoun. This, only, gives the right connection.

1:17. The second half of the verse read: *taibūthā d'qushā*, etc. The false reading, *w'qushā*, was occasioned, very naturally, by the phrase at the end of vs. 14. It greatly weakens the force of this clause. On "Jesus the Messiah," see note on Mt. 1:1.

1:18. "The only begotten of God," *y'chid l'lahā*; cf. 3:16, 18; 5:44. The same words, exactly, might be rendered as in our Greek; but cf. also Lk. 2:11, and the note there. So also Burney, p. 40, though his Aramaic is not quite correct.

The words here put into the mouth of John by the evangelist (vss. 15-18) are given as a summary of his preaching (κέκραγεν, vs. 15, = *akrēz*, "preached") in regard to Jesus. They say no more, and no less, than what he is made to say in vs. 34. They were written at a time when the profound impression made by the Baptist was still fresh; while the people of Judea were still thinking of him as a prophet.

The evangelist never assumes the rôle of prophet, to give religious instruction in his own person. His work, like that of his predecessors, is in the form of history, recording what was done, and what was said. Even in the Prologue, John is introduced at once, in vs. 6, evidently as the source of this heavenly teaching, which could only come from a prophet. The introduction of the Baptist at this point seems otherwise inexplicable. In the sequel, the great truths which are uttered are invariably given as the words of either Jesus or John. Thus in the two beautiful and profound discourses in chap. 3: verses 3-21, and 27-36 (each discourse ruthlessly cut in two by many modern interpreters). See the note on 3:32.

1:20. The conjunction at the beginning of the verse is the redundant "and"; redundant, that is, in Greek, and very disturbing, but idiomatic in Aramaic. See notes on Mk. 16:4, Mt. 3:16, Lk. 13:25.

1:21. "A prophet," not "the prophet"; the text form precisely the same, see e.g. Onk. Gen. 20:7, Deut. 13:1, Judg. 6:8, 1 Ki. 13:18, etc. The same very natural mistake is made in vs. 25 and in 7:40.

1:24. Ἐκ τῶν Φαρισαίων is the subject of the verb. This translates the very common Aramaic idiom in which the partitive *min*, "some of," is treated like any substantive. See for example Dan. 2:33, 41, 42, especially the last-named verse. The gospel translators generally reduce this idiom to passable Greek by prefixing *τῶν* (Blass, *Gramm.*, 95 f.), but not always. There are several excellent examples in John; thus 7:40, "some of the people said"; 16:17, "some of his disciples said," etc.

1:25. See note on vs. 21.

1:28. The place where John baptized must have remained famous for a long time, and the local tradition, attested by Origen, certainly deserves credence. The possibility of seeing the familiar *Beth-'anyā*, instead of *Beth-'abarā*, in the Aramaic script, is obvious; see my article, "The Aram. Origin of the Gospel of John," in the *Harvard Theol. Review*, vol. 16 (1923), p. 343. The translator, whatever the text before him, certainly wrote

"Bethany." I shall refer to the above-named article, in the sequel, as *Harv. Th. Rev.*

1:51. The *ἀπ'* ἄπρι which originally stood in this verse was omitted by many of the best mss. as making no acceptable sense (so e.g. Zahn concludes). It is however merely the literal rendering of *mik'an*, "soon, presently"; see note on Mt. 26:64. Lk. 22:69 has another literal rendering.

"In the service of the Son of Man." So this preposition '*al*' (lit., "upon") is used in Job 33:23, in speaking of angelic ministration; and so, precisely, in Arabic; see Bokhari, ed. Krehl, II, 64, bottom line.

2:13. The parataxis in the Greek renders literally, but fails to give the meaning intended.

2:15. Jesus did not use his whip on "all the people" (!) in the temple, he simply drove out all the sheep and cattle. Blass omits the word "all"; Wellhausen omits the sheep and cattle (driving them out of the verse, at least). The Aramaic: *kulhōn anpēq min hēk'lā ūl'immeraiyā ūl'thōraiā*, "he drove them all out from the temple, both sheep and oxen." For the first *waw*, cf. Ezr. 6:9. The Palestinian Syr. Lectionary has it correctly. The Greek mistranslates, but very naturally in view of Mk. 11:15.

2:23-25. The intolerable repetition of *atros* in these verses is a fine illustration of literal translation. Each of these pronouns was in the Aramaic, generally in the form of a mere suffix. In four of the occurrences the word is a mere encumbrance in the translation. No one composing in Greek or "thinking in Aramaic" would ever write in this way.

2:25. "He knew *all*": probably "all things," rather than "all men," was the original (*kollā*), as in 16:30 and 21:17. "All men" would require either a noun or a suffixed pronoun, either of which would have been rendered.

3:8. "Wind," necessarily; but the mistranslation (for such it is in *this* context) was made very easy by the preceding verse.

3:13. The words, "who *is* in heaven," omitted as impossible by many of the best witnesses, rendered *dī bū bish'maiyā*, where the original was not *bū* but *b'wā*, "was." So probably also in 1:18. See note on 1:15.

3:21. "Doing the truth" is translation Greek. The noun is *qushā*, regularly thus rendered; and this translator repeats the phrase in his own composition (in Greek), 1 John 1:6.

"Wrought *in God*" is precisely parallel to Mt. 9:34; 12:24, 27; Lk. 11:20, etc.

3:31. I think that the tautology, "he who is of the earth is of the earth," was in the Aramaic, the result of accident. *Dī bū mē-ar'ā ithōhī* makes the repetition very easy; inevitable, indeed, if the following clause was introduced by *waw* or *af*, "also," as very probably was the case.—"He who

came from heaven": in the former occurrence of the word, at the beginning of the verse, it was *āthē*, participle; but here it was *āthā*, perfect tense.—The last three words in the verse (obviously out of place, and disturbing) were repeated by a copyist, perhaps already in the Aramaic. By "he who is of the earth" the Baptist means himself; see vs. 30.

3:32. The author of the Fourth Gospel consistently represents the Baptist as fully understanding the nature and the mission of Jesus, and the utter failure of the people to comprehend and accept him. He himself knew that this was the Son of God (1:34), but was perfectly aware that *this was not believed by any other* in his day. Even the disciples of Jesus were still far from comprehending it; *no one* "accepted his testimony." The Baptist repeats here, from his own knowledge, what Jesus himself had said in vs. 11.

3:33. The testimony of the believer (in this case the Baptist) culminates here. But "God is true" is only what every man knew; and the next verse shows at once that something descriptive of Jesus had been witnessed. Possibly in the words: *dī ʔlāh 'īhōhī qushṭā*, *ὁτι θεός ἐστιν ἀληθώς*, "that he is truly god" (cf. 1:1). If the translator (or a copyist) had read *ʔlāhā* (notice the following *aleph*), the rendering of our text would have resulted. But whatever the words used, the testimony must have been to the divinity of Jesus, preparing the way for vs. 35, *and also for vs. 34*.

4:7. The only apparent reason for injecting the proper name here (after vs. 4 f.) is to name the *sect* to which the woman belonged. It would seem that *Shām'rāyē* "Samaritans," was taken to be a mere transliteration of "Samaria" (cf. *'Arabiya* for "Arabia").

4:22. The relative pron. was certainly personal here, attaching to the last word in the preceding verse, "the Father."

4:35. Jesus appears to quote a popular proverb signifying "It is too early to begin to talk of *results*"—The Greek rendering at the end of the verse is wrong, making a false division of the clauses. The adverb beginning vs. 36 makes Jesus say what he could not possibly have been represented as saying. It was true that the fields were "already white," but not at all true that the reapers were "already receiving their wage." Many commentators, from Origen onward, have wished to connect the adverb with the preceding sentence; but this is clearly against usage, including that of this Gospel. The translator certainly intended the adverb to introduce the new clause. In the *Aramaic* text, on the contrary, the word naturally occupied the emphatic position at the end of vs. 35.

4:36. The very common use of the Aram. participle to signify what is impending.

4:38. The Greek aorist strictly renders, but really mistranslates, the Semitic

perfect tense, which here, as so often, treats what is decreed and certain of accomplishment as though it were already a fact. The same mistranslation, with the same verb, in 17:18. The "others" who have laboured are of course the heroes of the O.T., Moses and the prophets.

5:2. "Bethesda" (*bēth-hesdā*) is not only intrinsically the most probable reading, but is the one best supported; for the "Bethsaida" of Cod. B and many important witnesses appears to be simply an ancient "correction" of the inevitable and perfectly regular orthography *βηθσαιδα*. From another copyist's *βεδσεθα* came *βεδσεθα* (Cod. D) and the many resulting variants containing *ς*. In the orig. text the construct state was used: "the pool of Bethesda."

5:27. He has authority to execute judgment because he is *the* Son of Man (see below). The reference is to Dan. 7:13 f., where "the Man," the Messiah, takes his place on a throne (vs. 9) beside the God of all the world and shares in the execution of judgment. See my articles, "Outcroppings of the Jewish Messianic Hope," in *Studies in Early Christianity* edited by S. J. Case, 1928, pp. 289, 295; and "The Influence of Second Isaiah in the Gospels and Acts," in the *Journal of Biblical Literature*, vol. 48 (1929), pp. 25, 30. This was no place for emphasizing the fact of Jesus' *human* nature—even if the writer were not the author of the Fourth Gospel! The One to whom the Hebrew prophets bore witness, testifying that he was to be "the judge of the quick and the dead" (Acts 10:42 f.) was, of course, the Messiah; and it had for centuries been the accepted doctrine among the Jews that the Messiah was divine. See the second of the two articles mentioned above, pp. 26-29.

It is from the context here obvious, and indeed quite certain, that the original reading of the Aramaic at the end of vs. 27 was *bar ʾnāshā ʾishōhī*, the noun having the determinative ending, and that the former of the two adjoining *alephs* was omitted by a copyist; an accident which has many illustrations; see the Heb. of 2 Sam. 5:2; 1 Ki. 21:21; 2 Ki. 13:6; Jer. 19:15; 32:35; 39:16; Ps. 38:9 (last word). A former instance in this Gospel, 4:25, *Mʾshīch(ā) ʾārhē*, "the Messiah is to come."

5:28. This verse has the same meaning as vs. 25, and is a repetition of it, the emphasis falling on vs. 30, which continues the sentence. Vs. 29, which is parenthetical, is merely a free quotation of Dan. 12:2, adding nothing to what the Jews already knew, but interjected here with the purpose of reminding them of the prophecy. What the hearers were told not to "wonder" at was the fact that the man standing before them, and speaking to them, was no other than the long-predicted Messiah whose voice should raise the dead and judge the world; and he proceeds to soften the hard saying by declaring in vs. 30 that his authority is only delegated.

The Greek translator thus understood the connection between vss. 28 and 30; otherwise he certainly would have employed the usual γάρ, not ὅτι. There must be no period at the end of vs. 29.

5:31. "True" does not give the right meaning, the context requires "valid." Such an adjective as *yassīb*, "firm" (ordinarily rendered "true"), would suit the case perfectly.

5:36 (first clause). An excellent example of translation Greek. Those who render: "I have greater witness than that of John" simply cut loose from the text. The rendering adopted by many scholars, "I have the witness in higher degree than John," puts an obvious strain on the Greek; is very weak, after vs. 32; and, in its unnecessary comparison of himself and his own works with John and his works, is not the sort of saying that we like to associate with Jesus. Viewed as Aramaic, the clause is immediately explained. The text read: *īthai lī sāb' dūthā dī rab min Yōchanān*. Any translator would have produced exactly our (best attested) text; but the true rendering is: "I have the testimony of one who is greater than John."

5:37a. The order of words seems to show that the original was: *w' dī shalchanī abbā hū sābīd 'alai*; and to give this final step in the argument its proper connection, it is evident that the *dī* was conjunction rather than relative pronoun, the translation being: "and *inasmuch as* the Father sent me, *he himself testifies* concerning me." The pronoun *hū* (rendered by ἐκεῖνος all through this Gospel) here carries emphasis.

5:44. The people are ready to receive glory from a human Messiah who comes in his own name. An accusation of vainglory, at this point, is uncalled for and trivial. The passage 12:43 is not parallel, for the context there is utterly different. The Greek rendering of the Aramaic word (*y'qār*) is strictly correct in both cases, but the meaning is not the same. In this verse, the troublesome phrase τοῦ μόνου θεοῦ is the literal rendering of *y'chīd ilāhā*, the same phrase which elsewhere is rendered "the only Son of God." Whether the present rendering is due to the translator's reading *y'chīdā* (see note on 5:27, at the end), or to his losing his hold (not unnaturally) on the writer's argument, may be questioned; but the question is not important. Cf. also 1:18.

6:1. "Of Galilee" is probably an early insertion in the Greek.

6:21. "They wished to receive him into the boat" is an impossible saying, in this context. The translator saw the three consonants, *beth*, *ain*, *waw*, and chose the very common verb, *bā'ō*, "they desired." The true reading was *bā'ū*, "they rejoiced."

6:32. We have here a specimen of Aramaic rhetoric of a favourite type, familiar in argument: first a question, the answer to which is admitted; then the admission is made the basis of a new charge or assertion. Thus in

the disputation (Aramaic) of the three youths at the court of Darius, in 1 Esdras: 4:2, Are not men mighty? But the king is mightier. 4:14, Is not the king great, and is not the wine potent? But who is it who rules over these? is it not woman? 4:28 f., Is not the king terrible in his authority? But I saw, etc. 4:34 f., Are not women mighty? But truth is greatest and most powerful. In this Gospel there is an example in the next chapter: 7:19, Did not Moses give you the law? Yet no one of you keeps the law. The Aram. uses no interrogative particle, and mistranslation is the not infrequent result; see especially Lk. 16:8 f., and the note.

6:37, 39. The translation is too literal to be acceptable, and in vs. 39 it is intolerable. Aram. *kol dī* might mean either "all those who" or "all that which." The reason why the neuter was chosen is obvious: the rendering being literal, the pronoun in vs. 39, "that I should lose none of *it*," left no choice. *Kol* without a following genitive takes a verb in the singular number (e.g. Ps. 14:3; Eccles. 1:16; 6:6), and the pronoun referring to it is also singular (as e.g. in Gen. 7:22); but the translation should be *plural*, as the LXX renders in such cases (observe that in Gen. 7:22 the troublesome pronoun in the singular number is simply omitted). It is a very instructive fact that this gospel translator, having once chosen his rendering with the neuter singular, sticks to it in 17:2, in spite of the *plural* pronoun which there follows!—In vs. 36 (the parenthesis) the allusion is to 5:38. 6:46. *G'bar* was here not the indefinite pronoun, "any one," but was used in its literal meaning; Jesus distinguishes himself from any and every mere man. And *illā* was "but," not "except."

6:50. Better the relative pronoun than the conjunction.

6:70. *Sātan* (certainly the word in the original) should hardly be rendered "devil." Cf. 1 Macc. 1:36, where the Akra, built and fortified by the Greeks, is called "a dangerous enemy" (lit., "devil," the Greek rendering of *sātān*).

6:71. "Simon Iscariot" is a perfectly certain mistake in translation. The mistake is repeated in 13:26.

7:3. This passage was discussed in the *Harv. Th. Rev.*, p. 340 (see note on 1:28). The accidental, easily accountable, dropping out of the conjunction "and" caused the trouble.

7:8. "I will *not* go up to the feast," the true Greek reading, naturally caused early alteration of the text. To say that Jesus "changed his mind" is a very lame explanation of what follows. Both the adverb "not yet" and the insertion, or transfer, of the demonstrative "this" were designed to smooth over the difficulty. The text which the translator saw (or, perhaps, thought he saw) was: I will not go up to the feast, for (*l'-'ēdā, dī*), etc. The original: I will not go up (for myself) yet, for (*lī 'ad, 'arē*); the two

readings graphically identical except for the transfer of a single *yōd*. Almost any copyist or translator would have seen a repetition of "to the feast" in this Aramaic.

7:21. The Greek phrase, "for this reason," certainly was connected by the translator with the following verse, where it is out of place. The corresponding Aram. phrase of course could stand—and did stand—at the end of this verse.

7:28. Again the rhetorical question; see note on 6:32.—"It is true, that," etc., rather than "he is true, who" etc., seems to be required by the context, the words being the same throughout. See also 8:14.

7:38. Discussed in *Harv. Th. Rev.*, pp. 339 f. I would correct what was said there as to the O.T. passage which was quoted; for it was not Zech. 14:8, nor Joel 4:18, nor Ezek. 47:1 ff., though doubtless these prophecies were in memory, but primarily Ps. 46:3 f.; the only passage which calls this wonderful stream a *river*, and the one containing the phrase, "the midst of her." The citation was free, and for substance, as so often; see note on 19:37. This is one of the most perfect examples; the fact of mistranslation, its cause, and the reason for the precise word chosen, being alike obvious.

7:40. See note on 1:21.

8:25. I think that the original reading of the Greek text was *ἐτι* instead of *ὅτι*. The two words are often confused; and in several O.T. passages the wrong word has maintained itself in the ms. tradition; see Is. 56:8, Eccles. 12:9, and Sirach 51:24. Notice also Jer. 22:11 f. in Cod. Q.

8:26. See notes on Mt. 26:64 and Lk. 6:27.

8:44. The Aramaic, *min abā Siṭnā*, "from the father, the Adversary," has none of the ambiguity which is in the literal Greek rendering.—"In the beginning"; see note on Mk. 10:6.—"Liar" was *b'el sh'qar*, "master of falsehood"; which explains the pronoun, "the father of it," at the end of the verse.

8:56. The passage treated in *Harv. Th. Rev.*, pp. 340 f. Confusion of the same verbs as in 6:21, aided, as so often, by the dropping out of one *aleph*.

9:8. Relative pronoun, not conjunction.

10:7. "I am the *door* of the sheep" is (aside from the strangeness of the phrase) an idea quite out of place in this context. This was felt even by ancient interpreters, and the Sahidic version made its arbitrary substitution of "shepherd" in place of "door." In the Aramaic language the two words resemble each other so closely that they might easily be confused in a context permitting either, and in which both have already been used. The original was: *ʾnā ʾshbūth rā'ēbōn dī 'ānā*. The proximity of the preceding letter *tau* caused the middle word of this phrase to be read as *tar'ābōn*

(the collective noun 'ān is fem., but the referring suffix is commonly masc. plur.).

This error caused the insertion of vs. 9, without which the designation of Jesus as *the door* would remain without illustration or other support. This verse also interrupts the context painfully. The "thieves and robbers" of vs. 8 are the *false* Messiahs; who must have been numerous, though we have little record of them.

10:29. The meaning which is required is obvious, cf. 3:31 and 14:28 (end); it cannot, however, be obtained from the Greek, but only from the Aramaic which lies behind it. This is the usual trouble with the relative pronoun (so also Burney, *Origin*, p. 102). The translator was led to choose the neuter, partly by the fact that the object of the verb is otherwise unexpressed, but even more by his former rendering in 6:37, 39; see note there.

10:34. The address in Ps. 82 is to *divine beings*, "gods," as every hearer of Jesus knew. They are the angels appointed of God to govern the Gentile nations (Deut. 4:19; 29:25; 32:8 [LXX!]; Dan. 10:13, 20; 11:1; 12:1; Sirach 17:17). And the Messiah was believed by all to be a *divine being*, whether as "The Servant" of Second Isaiah, or "The Man" (Son of Man) of Daniel, or the "Son of God" of Ps. 2:7. The argument of Jesus in this passage is perfectly sound; not such as our commentators represent it. Cf. also 1:1; 3:33 (emended); 5:18; 6:46; 12:34, etc.

11:2. The relative clause at the end of the verse can hardly be right. It implies that the reader knows who Lazarus is, while the "certain man" in vs. 1 plainly declares that he does *not* know. I would suggest that "her brother," the emphasized word, stood first in the Aramaic clause, which ran as follows: *wa-āchūhā La'zar k'rībā īthōbī b'wā*. It is easy to see how, merely because of the order of the words, our Greek text would be likely to result.

11:10. In the Aram. writing there is no difference between "in *it*" (the night) and "in *him*." The former seems to be required by the sense.

11:16. Is it not probable that *ἵνα πενθῶμεν* was mistakenly copied as *ἵνα ἀποθάνωμεν*? Jesus had shown himself able to escape from his enemies; and even if he should be stoned for blasphemy, the disciples had no reason to suppose that they also would be stoned.

11:33. For explanation of the Greek rendering "was angry, indignant" (!) see *Harv. Th. Rev.*, pp. 338 f.; mistranslation of the verb *r'gez*, also in vs. 38.—"Troubled himself" renders the Aram. "ethical dative"; see note on Lk. 7:30. The reading was presumably *zā' līb*; cf. Ex. 15:14, Deut. 2:25, Is. 14:9, 26:17.

11:38. See note on vs. 33. In all the history of translation and mistranslation there is no example more certain than this.

11:49, 51. "Of that year" is merely the translator's interpretation, the words in the original being adverbial accusative of time. So also 18:13. 11:52 b. This, the purpose of gathering in the Gentiles, is a reminiscence of Is. 56:8 (emended as in my *Second Isaiah*, p. 429).

12:6. "Carried" is too literal a rendering of *sh'qal*, which also means "took away."

12:7 b. This was an interrog. clause. In the orig. there was no conjunction (*Harv. Th. Rev.*, p. 343).

12:11. "Were going away" renders *āz'līn* (the usual equivalent), "going," which might be either merely redundant, or else employed in the familiar idiom to mean "constantly, increasingly, in greater and greater number," etc. See note on Lk. 8:14, and cf. in this Gospel 15:16.

12:26. "There let my servant be." Jussive and future would here have the same form in Aramaic.

12:27, last clause. The preposition *l'* was naturally rendered "to," after the verb of motion.

12:31-34. A very characteristic Johannine passage, the key to which is a play on words which is possible only in the Aramaic. It is fully discussed in the *Journ. of Bibl. Lit.*, vol. 51 (1932), pp. 320-322.

12:41. The translator renders *dī* in his customary way, with one of his two favorite conjunctions. The mss. which changed "because" to "when" hardly improved matters. Only the relative pronoun gives the sense required.

13:1 ff. This difficult passage (difficult, that is, *in the Greek*) I have discussed in an article entitled "The Date of the Crucifixion according to the Fourth Gospel," in the *Journ. of Bibl. Lit.*, vol. 50 (1931), pp. 228-230. The true reading is to be seen in the underlying Aramaic, with every word in its present order, and without the change of a single letter. The translator chose to render by the participle, in the opening clause, because he saw the same word in vs. 3, there properly rendered as participle. But here it was perfect tense, plainly referring to 12:23, 27, 30 f.

13:2. The singular order of words seems to be a typical example of translator's caution. In the Aramaic, as in the Greek, it could be a question whether the meaning should not be, that Satan had "made up his mind" that Judas should be the betrayer.

13:19. Again the conventional and literal, but here false and misleading, translation of *mik'an*; "now"; see notes on 1:51 and Mk. 14:41. In this word often, as in other expressions of time, the (partitive) *min* is purely redundant.

13:26. The same false rendering as in 6:71; see the note there. The translator's caution is shown in his treatment of the same phrase in vs. 2 of this chapter.

13:29. "For the feast": primarily, it may be supposed, for the morrow, the 15th of Nisan, the "great day" of the feast, an especially joyous occasion in the Jewish households; cf. 18:28.

13:31 f. The repetition here is intolerable, for it is not justified by the sense. Some ancient interpreters tried to improve the text, but without success. The cause of the trouble, antedating our oldest witnesses to the text, seems to have been some one's misreading of *καὶ εὐθὺς* as *καὶ ο θεος*;¹ an accident which was rendered extremely easy by the last clause of vs. 31. This produced the doublet: *καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ καὶ εὐθὺς δοξάσει αὐτὸν ἐν αὐτῷ*, the latter clause being the original reading. The second *ἐν αὐτῷ* was then of course omitted.

14:2. The passage discussed in *Harv. Th. Rev.*, p. 341. Instead of "if not" (*ὤλλῃ*) the true reading was "it is necessary" (*ὤλλῃ*); otherwise, the text for either translation would be precisely the same. Jesus says something very similar in 16:7; notice "I tell you the truth," corresponding to "I tell you" in the present passage, while "it is desirable" parallels "it is necessary."

14:7. The Semitic conditional sentence regularly employs the perfect tense in both members, whatever the time intended; and this fact sometimes, though rarely, makes trouble in the literal Greek renderings. The sentence in the first half of this verse was rendered correctly in 8:19 (last clause); but here, and also in vs. 28 b, the translation is flatly wrong, as the context shows beyond a doubt.—"Now," not "henceforth"; see note on 13:19. 14:17 b, 19. The Aram. participles should have been rendered by the future tense; rather than in the conventional way, by the present.

14:22. The question asked by Jude was certainly this: "What does this mean, that you will 'reveal' yourself," etc. It is the same question which is asked under similar circumstances, and in precisely the same words, in 16:17: What is this? *mā bū*? But the translator here read the same characters differently: *mā b'wā*? What has happened? (hardly a sensible question). It is the same easy confusion of verb with pronoun which has been shown in 1:15, 18; 3:13; Mk. 5:21.

14:28 b. The same false interpretation of the conditional sentence which was noted in vs. 7; see the note.

14:31 (end). Discussed in *Harv. Th. Rev.*, pp. 341 f. As was there shown, the connection between this chapter and the following is close and necessary. I would now add, that if the constantly occurring mistake of dropping one of two consecutive *alephs* had taken place here, our Greek read-

¹ A quite similar error is to be seen in Lagarde's text of 1 Esdr. 2:6 (end), where *εὐθὺς* is the doublet of *ο νους*.

ing would have been not merely "easy"; it would have been inevitable. As a fine parallel to this euphemism, "go hence," one thinks of the similar phrase used by Socrates, just before his death (*Phaedo*, 66).

15:16. The translation misses the idiom of the original. "Go and bear fruit" means "bear more and more fruit," or "bear fruit continually"; see note on 12:11.

16:5. The translation is obviously wrong. Peter had just asked, in the identical words, Whither are you going? (13:36), and Thomas had put the same question indirectly (14:5). The disciples return to the query in 16:17; cautiously, among themselves, knowing that they must not ask directly. Jesus did not wish to explain; and even in 16:19 ff. he merely gives them words of comfort, and in vs. 25 tells them that the time will come when he can speak plainly. It is quite beyond question that the Aram. imperfect tense in 16:5 was the *jussive*, "Let no one of you ask me."—The translator's "but," introducing vs. 6, is a blemish in the passage. The original may have had *waw*, or *b'ram* (note on Mt. 26:64), or even no conjunction at all.

16:18. Better the *indirect* question, on this second occurrence. The "little" renders Aram. *qallil*.

16:30. "You have no need that any one should ask you": what could this mean, in this context? The Aramaic, *w'lā hāshah dī yishālinnāk g'bar*, would very naturally be rendered thus (the translator supposing that the subject of the preceding verb was also the subject here); but it is evident, on the contrary, that the translation should be: "no man has need to question you." See the note on vs. 5.

17:2. See notes on 6:37, 39, and 10:29.

17:3. See note on Mt. 1:1.

17:10-12. The use of the *neuter* in these verses illustrates again the intolerably cautious way in which this translator renders *kol* and *dī* in such passages; see note on 6:37, 39.

17:14. "Will hate," *sānē*; not "hated," *s'nā*.

17:18. See note on 4:38.

17:24. See note on vss. 10-12.

18:6. Even if it were not perfectly incredible that the Roman cohort and the deputies of the priests and Pharisees should all have "retreated and fallen to the ground" at the words "I am he," the ensuing narrative gives the clear impression that they had done nothing of the sort. It would rather seem that (as was very natural) the leaders did not at first understand, or credit, the reply of the man who stepped forward. But there was one there who understood perfectly, and who was so overwhelmed by the sense of what he had done, as he saw the eyes of his master fixed on him, that

every vestige of his strength left him, and he collapsed. Why the express mention of Judas (whom we already knew to be present, as the guide of the troop) *between* the ἐγὼ εἰμι and the statement of its effect? Certainly the original reading of the two verbs at the end of the verse was ἀπῆλθεν . . . καὶ ἔπεσεν. The copyist's error may well have been merely accidental, for the confusion of singular and plural in these same endings is constantly occurring; see for example the great number of such cases in the Greek mss. of 1 Maccabees,² even where the context permits no doubt as to which was intended; or it may be that the copyist's expectation of a miracle led him to see the plural here. Be that as it may, the plural is wrong; and the original narrative records, instead of what is neither credible nor self-consistent, an incident most impressive and true to life.

18:13. See note on 11:49.

18:24. The text of this portion of the narrative, vss. 14-24, is not in its original form. Jesus is tried *before the high priest*; as to this, there can be no question whatever, in view of verses 15, 19, and 22. According to the author of this Gospel, the high priest at that time ("in that year") was Caiaphas, as is expressly stated not only in vss. 13 and 24, but also in 11:49 and 51; here again there can be no question. In vs. 15 Jesus is brought "into the court of the high priest," that is, unquestionably, *of Caiaphas*, and is accompanied by "the unnamed disciple." Yet the text, as it now stands, presents a most astonishing contradiction, making it appear that the trial described in vss. 19-23 was *before Annas*; for in vs. 24 we seem to be told that upon its conclusion Jesus was sent by Annas "to the high priest Caiaphas."

Ancient and modern scholars alike have been staggered by this contradiction, and various attempts have been made to rearrange the text in such a way as to make a consistent narrative. The sole seat of the trouble is vs. 24; and the simplest proposal (made in both ancient and modern times) has been to transpose this verse, placing it between vss. 13 and 14. This has seemed an arbitrary proceeding, however; and, as is usual in such cases, the most of those who have thought seriously of making a rearrangement have not been satisfied with this one change, but have thought it possible to improve the narrative by further transposition, guided especially by the repetition of vs. 18 b in vs. 25 (but see note), and by the fact that Peter's denial is in two parts (vss. 17 and 25 ff.). The Lewis ("Sinaitic") Syriac not only transposes vs. 24, as above, but also makes vss. 16-18 follow vs. 23; thus producing a very smooth and attractive reading, which is

² I find 38 examples of precisely this error noted in my copy of Swete's text of 1 Macc.

accepted as the original by Blass and Merx. No rearrangement, whether simple or complex, has found wide acceptance, however, because no complete solution of the critical problem has been forthcoming. Until the genesis of our present Greek text is fully explained, it certainly is not safe to substitute any other. On the one hand, then, the evangelist *did not write* what we see before us; he could not thus have stultified himself (the expression is not too strong). On the other hand, the way in which the attested text can have been derived from any of the proposed substitutes has not been evident; Zahn terms it "völlig unerklärlich."

I think that the explanation is both simple and certain, for it is to be found in the very ordinary proceeding of a copyist. Between vs. 13 and 14 stood originally what is now vs. 24. The copyist, when writing out vs. 13, of course had in mind 11:51; and it therefore was most natural that, after copying the words "Caiaphas, who was the high priest of that year," his eye should have fallen on the first words of vs. 14, and that he should have continued with, "Now Caiaphas was the one who" etc. After finishing this verse, he of course went on with vs. 15; but must then immediately have seen his mistake, for he had just been told that Annas was *not* "the high priest." He then did what oriental scribes (and especially those who reproduce sacred texts) have done in very many instances, the regular proceeding: *he introduced the overlooked sentence at the first possible point*. It is easy to see that the place now occupied by it (vs. 24) is the only one where he could have introduced it. With the return of vs. 24 to its proper place after vs. 13, this whole narrative of trial and denial is in its most effective order, and as it was originally written.

18:25, first clause. It is obvious that the translator has given this a mistaken interpretation. It is not a mere repetition of vs. 18 b, but was written as a circumstantial clause to be connected with the following.

18:28. The reference is to the especially joyous feast of the 15th of Nisan; see the note on 13:29. On the phrase, "eat the passover," see the article mentioned in the note on 13:1 ff.

18:40. "Again" is the inadvertent addition of a scribe, who (like all readers of the Gospels) remembered the words of Mk. 15:13.

19:8. "More afraid": perhaps merely conventional renderings of *yattir(ā)*, "much," and *d'chel* (not always a strong term)?

19:35. It seems to me quite certain that in the mysterious *ἐκεῖνος* of this verse we are to see the personal testimony of the author of the Gospel. It is quite idiomatic, and there is no other way of explaining it. When, either through modesty or for some other reason, there is a wish to avoid the use of "I," the circumlocution *hābū gabrā*, "that man," "that one," "a certain person," is used in Jewish Aramaic not infrequently. Margolis,

Gramm. of the Babyl. Talmud, p. 70, speaks of the use of this phrase "in a mysterious sense," and gives examples. Dalman, *Gramm.*², p. 108, mentions this as a feature of "the Galilean popular speech"; and in his *Worte Jesu*, pp. 204 f., he gives a rather long list of illustrative passages. Thus, "*that one* must go and find out about himself" (i.e., *I* must go), Dalman, *Dialektproben*, 18, line 9. "Did not *that woman* (*hābī ittēshā*) do right to commit adultery and bring you into the world?" (i.e., "did not *I* do right?), *ibid.*, lines 12 f. Similarly in Arabic, the pronoun *hādha*, "this" (with no noun appended), is used occasionally as a modest substitute for the first person singular. *G'bar* in the indefinite sense, "person," is ordinarily rendered in the gospels (as Heb. *'ish* is rendered in the LXX) by *tis*, and it is plain that the Aram. phrase in this passage could only have been rendered by *ἐκεῖνος*.

The author of the Gospel here represents himself as holder of the tradition of John the son of Zebedee. A personal relation seems to be implied; and this claim, if it really is made, no one could find ground for denying. The very striking repetition of 19:35 in 21:24 seems to represent a *later* link (of some sort) in the chain of tradition; perhaps the same which is represented in the First Epistle of John.

19:37. It is often remarked that the quotation here (from Zech. 12:10) is from the Hebrew, not from the LXX; but it is not so often realized that *all* the quotations in this Gospel are from the Hebrew. See especially 1:23; 2:17; 7:38; 12:15 (a free citation, but arranged in three metric lines); 12:40; 13:18. The quotations are all made from memory, and with the customary freedom of choice and arrangement. In no quoted passage is there evidence of acquaintance with the LXX.

20:2. The first person plural in the last clause seems best explained as modest speech. Mary's knowledge, or lack of knowledge, as to this matter could not have seemed important to any one. Burney's conjecture of mistranslation (*Aram. Origin*, p. 113) would be more plausible if the participle were masc. Similarly in 3:2, Nicodemus introduces himself modestly; and Jesus in his reply, when in vs. 11 he begins to speak of his own knowledge, echoes his visitor's polite mode of speech; not saying "*I* speak what *I* know, and *I* testify to what *I* have seen, but you do not receive *my* testimony," though he at once proceeds to declare what no other could make known (8:38; cf. 1:18).

20:10. Still another of the translations of the Aram. "ethical dative" (*abierunt sibi*); especially common with this verb *āzal*; they "went away," see note on Lk. 24:12!

20:17 a. This clause, meaningless in its Greek rendering, is discussed in the *Harv. Tb. Rev.*, pp. 342 f. In the original language, the meaning is

perfectly clear. The common Aramaic idiom which so often has made trouble, in all four gospels, is again responsible. The text: *lā tigr' binnanī. k'dī 'ad lā silqēth l'abbā w'ēzēlī l'wāth achai*, etc. The redundant *waw*, especially common after a clause introduced by *k'dī*, very naturally led to the mistranslation. See notes on Mt. 3:16, Mk. 16:2 ff., Lk. 13:25.

Chap. 21. I once thought that traces of translation could be seen in this chapter (*Harv. Th. Rev.*, p. 344). In particular, there is a difference between the two *Aramaic* verbs signifying "to love" which would make an effective climax in vss. 15-17. Many features of the chapter, moreover, seemed to declare it of one piece with the preceding chapters. The striking resemblance in certain peculiarities of diction and in incidental phrases made it easy to suspect translation also in the idioms of vss. 8 (cf. 11:18), 16 (cf. 4:54, Mt. 26:42), and the "Verily, verily" of vs. 18; though these, excepting the last, are also Greek, even if less usual. Closer study has shown me my mistake. The idiom of the chapter is not Semitic, but acceptable Greek throughout, thus differing markedly from every other part of the book. The resemblances in phraseology, which have been discussed at length by many scholars, can only be explained in this way, that the translator of the original book, chaps. 1-20, also composed this 21st chapter, perhaps many years after the work first saw the light. Other instances of the kind, in the Biblical literature, are to be seen in 2 Macc. (the prefixed letters rendered from Aram. by the author of the book), and in the Acts of the Apostles (the first half of the book translated by the author of the second half).